

K. E. 18. 3505. C. 29
¶ A Catechisme
containing the summe
of Christian Religion, gi-
uing a most excellent light to all
those that seek to enter the
path-way to salua-
tion :

Newlie set foorth by G. G.
*Preacher of Gods word at
Malden in Essex.*

Psalme. 19. 8.

The Statutes of the Lord are right,
and reioyce the heart: the com-
mandement of the Lord is pure
and giueth light vnto the eies,

¶ Imprinted at London at
the three Cranes in the
Vintree by Thomas
Dawson.

1583.



CONFIRMATION OF SALE

OF THE

PROPERTY

OF THE

BRITISH MUSEUM

AND

THE



48
638 8



be
wi
do
To
fe
bu
of
C
m
en
do
vi
Pr
fr
bu
a
th
to
a

To the Reader.



Know right well, that manye men of good iudgement in the trueth are of this minde , that they would haue but one, or as few catechismes as might be: and in as brieve and fewe wordes, as with any light the necessary poyntes of doctrine may be comprised. Wherefore I canot escape some blame, not only for setting forth this of mine after so many: but also for being so large. I should bee of the same minde, were it not that our Church doth consist of diuers sortes of men: and that I haue learned by experience, that the multitude of Catechismes doth not hinder, but bring furtherance vnto the better sorte . If all were as the Prophet saith, as Infantes newe weaned fro the breast , þ in teaching there must be line vnto line, precept vnto precept, a litle here, a litle there: then I confesse, that some one brieve forme were best. If to rest in the wordes or sentences, when a man can repeate them , were so sure a way,

To the Reader.

way, as to search into the matter it selfe, which is better, and with more iudgement attained vnto by manye, then by one: I should also thinke it best. Finally, if all needefull poyntes were handled in any one, then might it seeme a vaine trauel, and lost labour. This therfore being my purpose to write of some thinges which are not handled in the rest, I hold my selfe satisfied, if not to profit all, yet to be a furtheraunce vnto some. I crave no more but this of him, whom it cannot further: that hee will giue it gentle passage to such as it is sent.

George Gyffard.

A short Catechisme, con-
teining the Summe of
Christian Religion.

Question.



Re: there anye greater
matters for men to be
busied about, then the
affaires & state of this
life?

A. There bee farre
greater things to be loo-
ked vnto, then these which bee present. For
the thinges which are seene, bee temporall,
but those whiche are not seene, bee eter-
nall.

2. Cor. 4. 18

Q. Ought not the care and diligēce
then for thinges eternall, to be doubled
and multiplied so farre above the care
for thinges temporall, as the thinges
themselves doe exceede eche other?

A. I holde him a very sottie which will
denie that paynt. For common reason doth
teach, that diligence and care is to be measu-
red in proportion, to be answerable vnto

A.

the

A short Catechisme containing
the waightinesse of the affaires.

Q. Declare this more plainly: and
in particulars.

A. Looke howe much the endlesse dam-
nation of hell is moze miserable then pouer,
rie, or sicknesse, or dangers of life: so much
moze wary and slye ought men to bee for fal-
ling into that, then into these b: On the o-
ther side, the glory of the world to come, and
the treasures of heauen, are as farre to bee
pferred in the care and desire of the mind,
as they excell the riches of the earth c.

b. Mat. 10. 32
c. Mat. 6. 33
Iohn. 6. 27.

Q. Our trauell and industrie doth
helpe vs vnto such thinges as wee neede
heere: but heauen, and heauenly thinges
are farre aboue our reach: we must com-
mit them to God.

A. So say the earth wormes, whose eyes
are daubed vp with clay, that they canot see.
But the truth is that our trauel for world-
ly thinges is in vaine, vnlesse God blesse it d:
And likewise, although it bee in Gods hand
alone to leade vs in the way to heauen, yet
we are earnestly called vpon to seeke it c.

1. Psal. 127. I
e. Mat. 7. 13-
Luke. 13. 24.

Q. Where are we to seeke?

1. Psal. 119.
106.

A. In the holy Scriptures: they are
giuen by inspiration from God to teache vs,
and to be the light to guide vs in the way f.

they

the summe of religion.

They are able to saue our soules g: for in the g. Iam. 1. 21.
God hath so perfectly reuealed his will that h. 1. Tim. 3.
there is no want h. He doth instruct vs how 17.
to beleue, how to repent and obey him, and
how to call vpon him.

Q. Haue wee the summe of these
drawne into few wordes?

A. We haue the brieife summe of these.

Q. Where haue wee the summe of
the doctrine of faith?

A. In the articles of our beleife. For
there are gathered together the principall
pointes of the Gospel.

Q. Into how many partes do ye di-
uide the articles?

A. Wee may diuide them into foure
partes: first of God the father, the second, of
Gods son, the third of God the holy Ghost:
the last, concerning the Church, and the be-
nefices bestowed thereon.

Q. Yee do acknowledge God the fa-
ther, God the sonne, and God the holie
Ghost. Are there more then one God?

A. Holy scripture doth teach, that there
is but one God i.

i. 1. Cor. 8. 6.

Q. Wherefore do yee then acknow-
ledge three?

Deut. 4. 32. 35

A. I doe acknowledge three persons in the
Godhead

A short Catechisme containing

Godhead: and euery person to be God: yet
but one God.

Q. Doth the world teach that Christ
is God?

A. It doth in sundrie places most plain-
ly affirme that Iesus Christ is God. k.

Q. How can ye proue that the holy
Ghōst is GOD: seeing the Scriptures
doe not so manifestly name him God?

A. Although the Scriptures doe not
so manifestly speake as to say, the holy ghōst
is God: yet by collection it may be proued
that they call him God. Moreover, the holy
Scriptures doe ascribe vnto him those thin-
ges which belong vnto none but God. Hee
searcheth the deepe things of Godm. He doth
distribute all heauenly giftes where it plea-
seth him. He did send forth the Apostles,
and appoynt them their worke: & the sinne
committed against him, shall neuer bee par-
doned.

Q. There is but one God, and ene-
ric one of these is that one God. Doe ye
affirme the, that the Father is the sonne,
or the sonne the holy Ghōst?

A. I doe not affirme that the father is
sonne, or the sonne the holy Ghōst, for that is
a damnable error, which the holy scriptures
doe

the summe of Religion.

do condemne, by teaching the distinction of persons.

Q. Are the three persons distinguished the one from the other by the word of God?

A. The Scripture doth so distinguish them, that it calleth the three. There be three which beare record in heauen, the father, the worde, and the holy Ghost q we are baptised q Ioh. 5. 7. in the name of the father, the sonne, and the holy Ghost : It is saide of Christ, the worde : Mat. 28. was with God, and the word was God : and : Ioh. 1. 1. when he was in the shape of God, he thought it no robbery to be equal with God : The ho- : Phil. 2. 6. ly Ghost doth proceede from the father and the sonne v.

v Ioh. 15. 26

Q. Proceede vnto the wordes of the articles: which is the first part?

A. I beleue in God the father almighty, maker of heauen and earth.

Q. In what sense is heere mention of the almightye power of G O D : and that hee is the maker of Heauen and earth?

A. This is expresse to shewe that our faith is in the true God. For the Gods that made not heauen and earth, shal perish from vnder heauen w, and this God is the Father w Ier. 10. 11

A short Catechisme containing

• Ephs. 1. 3. of our Lorde Iesus Christe x.

Q. The builder must haue stuffe or els he can set vp no frame. Of what stuffe did God make heauen and earth?

• Heb. 11. 3.

A. He made them of nothing y. For hee only was without beginning & of himselfe: and herein God doth most wonderfully excell al creatures, which are not able to make so much as an haire of nothing.

Q. When God had created al other creatures, then it is saide that hee made man. Whereof made hee him?

A. Hee made the body of man of clay, or as Moses saith, Of the dust of the earth, 2. Of the soule it is saide, God breathed in his face the breath of life 2.

• Gen. 1. 7.

• Gen. 2. 7.

• Gen. 1. 26.

Q. It is saide that God made man in his owne likenesse b. What meaneth that?

A. It is not meant that there was any resemblance of proportion or shape: for so neither the bodie nor soule of man was the image or likenesse of God. But in gifts and qualities of the body and minde, hee did resemble God, and therein hee did farre excell all the creatures heere belowe, in dignitie and happinesse, for none of them were like God.

(1. 01. 10) W

Q. What

the summe of religion.

Q. What are those qualities & gifts in which hee did resemble God?

A. A pure & cleere vnderstanding in the knowledge of God c. true holines, & righteousness d: for the law of God was written in his heart, as in a pure booke, and hee did perfectly both vnderstand it & keepe it. c. Col. 3, 100 d. Ephe. 4. 24

Q. How is it to be proued that hee had the law which we now haue?

A. It is manifest by the knowledge of the law which is naturally in the heartes of all his children, which we call the law of nature: for the Gentiles which shewed (as the Apostle calleth it) the worke of the law written in their heartes c: had neuer the law written, but that which was in them, was from Adam. Rom. 2. c.

Q. Ye do affirm the that God created all things good. Shew how men became sinners?

A. It could not be otherwise, for how could euill come fro him which is goodnes it selfe, or darkenes out of y most pure light: againe how should God be an enemy vnto euill, to hate & punish it, if he had brought it forth. But our first parents sinned & fell fro God, and by that meanes we are all become sinners.

Q. By what meanes did they fall fro

A short Catechisme concerning
the dignitie of their creation? Q

Gen. 3. A. The Diuell in the Serpent did se-
duce the woman; perswading her that their
sinne should be, but bettered by eating of the
fruit forbidden: she entised the man and so
they sinned for many times, and did not

Q. Were the Diuels which brought
Satan into the world, created by God?

A. God created them, yet he created the
not devils but holy Angels. Q

Q. When were they created; and
howe fell they from their state, and did they

A. For the time of their creation it is
not to be doubted, but they were created with

Exod. 20. the other creatures were: because it is sayd
that in six dayes God made heaven and

earth, the Sea, and all that in them is: For
the manner of their fall, we are to be curious

no further then the Scriptures doe teach. It
is sayd that God spared not the Angels that

sinned, but cast them downe into Hell: It is
also sayd they kept not their first habita-
tion, and fell from heauen downe to earth

2. Pet. 2. 4.
Iude ver. 6.

Q. What moned the devils to seeke
the destruction of man? A. In many places

Q. Is Satan the harrower both against God
and man? A. For seeing they were cast downe

into misery from a blessed state, and no hope
of

the summe of Religion.

of recovery lesse, they did burne in furie a-
gaynst God, and sought to deface his glorie.
Also they did enuie the happy estate of man;
and sought his decay.

Q. How long was it after the creati-
on that this fall was?

A. It is not expessed in the scriptures,
how long it was after the creation. But it is
to bee thought that they stood a verie fewe
daies: because there be great reasons for that,
and none to the contrary.

Q. Shew some one reason to proue
it.

A. The ignorance of the woman in the
state of the beastes; that she did not perceiue
the Serpentes tongue to haue a further skill
then his owne; doeth shewe a small tyme of
conuersation. Also there was no generati-
on betwene the man and the woman before
the fall.

Q. When yee confesse that GOD
made heauen & earth, do ye therein also
meane that he doth gouern both in hea-
uen and earth.

A. What is most certayne; for hee that
made all, doth gouern all. He did not onely
shewe his power in making all thinges; but
also he doth exercise the same in gouerning
all.

A short Catechisme containing

k Heb. 1.

and preserving the k. And this is the providence of God, which leaveth no place unto fortune or chaunce, no not in the smallest things: as the haire of a mans head, or falling of a sparrow upon the ground &c.

Mat. 10.

Q. If ye take it, that this providence of God should extend it self; so far as vnto all motions and actions whatsoever: then what saie yee to al the euil and wicked deeds which are wrought by the deuils & by wicked men: is ther any further providence of God then a sufferance?

n. Psal. 115.

A. There is more then sufferance, for our God is in heauen, and doth whatsoever he wil in: there is nothing done against his wil: & his power providence and will goe together.

Q. This seemeth to charge God to be the authour of euil; which is a most horrible blasphemy: For no euill canne come from the Almighty.

A. It may seeme so to those, which be of weake vnderstanding, but in truerth the matter is not so. For although the providence, power and will of God, are ioyned in those actions which are most sinfull, yet God is cleere from al blame: The actions of them selves, as they come from God, are good: the sin which is in them, is to be laide vpon the

the summe of religion.

instruments which God dooth vse, as the deuils and wicked men.

Q. This then is the sum of your answer, that in the selfe same actions God worketh, the deuil & the wicked worke, whom he vseth as his instrumēt: & that the action as it is Gods, is holy, & good, as it is theirs, it is sinful & wicked. Shew this by som exāples out of the scripturs?

A. The scriptures are plentiful in this point: but a few examples may suffice in this behalfe. Joseph was solde into Egypt by a wicked hatred of his brethren. n. Gen. 37. 28
Yet the holy Ghost saith God sent him thither o. and hee saith to his brethren, you meant euill against me, but God meant it for good p. o. Psa. 105. 17
God in a righteous iudgement, to punish David for his murder and adulterie, threatened to raise vp the sword in Davids house, and also, that he would take Davids wives, and giue the to his neighbours: He addeth, thou dost this secretly, but I wil do it openly, in the sight of Israel, and in the sight of the sunne q. q. 2. Sam. 12. 9. 10. 11. 12.
All this was good, as God did it, but most abominable in Absolon and Achitophell, which were the instruments. God appointed his sonne Iesus Christ to be crucified, a most glorious worke of God: The high priests, & Judas & Pi.

A short Catechisme conteining

r A Q, 4, 28.

Pilate did nothing but that whiche was the determinate counsell of God, and yet they did commit a most horrible sinn: and are iustly damned for it.

Q. Al the doubt is not yet taken away, for when we affirme that the will of God is executed by those wicked instrumentes in suche actions as he hath in his lawe, (which is his expresse wil) flatly forbidden, it may seem that he should haue a double wil, one secret, & another revealed, which is a thing farre disagreeing from the nature of God.

A. That it seemeth there should be two willes in God because of this, it is to be ascribed to the weaknesse and imperfection of our understanding, for looke howe a dafelled & disturbed eye sight, doth suppose, there be two candles when there is but one: euen so farreth our mynde when it looketh vpon the will of God.

Q. Yee conclude then, that not onlie the motions of things without life, or without understanding, are guided by God as stormes, tempestes, & sickneses, warres, & famines, but also the actions of the dumb and altho wished, are measured and directed by his providence, to pro-

the summe of religion.

proceede so farre as hee doth appoynt.

A. D^r els it were wide with vs: for how
ruill were our case, if the Diuels could goe
any further then God letteth out the chaine
in which hee hath tyed them: or the wicked
could put in practise any moze, then he doth
let loose the ydole with whiche hee doeth re-
straine them.

Q. The common opinion is, that the
diuel doth raise vp great winds with tem-
pests and thunders.

A. It is the common opinion, but is
contrary vnto the faith, which we must haue
in Gods prouidence and gouernment, and the
Diuel doth deale craftily in the matter. For
to the end that he woulde make men beleue
that he doeth beare a greate stroke, when the
Lord doth sende any straunge and woonder-
full tempest, he doeth conueye himselfe into
it, and come with it, that so they may thinke
it is his.

Q. Proceede vnto the second part of
our beliefe, & first what is the summe of
it in generall?

A. The summe of it in general is, how
our Lorde Iesus Christe hath redeemed vs
from destruction, & brought vs home againe
to God.

Q. We

A short Catechisme containing

Q. We cannot perceiue how great and wonderfull this grace of redemption is, vntil we know the greivousnes of our fall and decay.

A. By the fall & disobedience of our first parents, we were all utterly cast away. For we haue not onely lost the gloxy and happinesse of our first creation: but also we are become by nature the childre of wrath, which is no lesse then to be the very children of hell and destruction. **Q.** Was the decay so great, that there was no help at all left in vs?

A. It was an utter downfall, & a perfect breach: For although there remained some litle sparks of light, as it wer some litle peeces of a sumptuous buylding pulled down, should be found in y^e dust: yet the same are no further availeable, then to make men void of al excuse &c. **Q.** Then ye affirme that it is not in the power of man to recouer him selfe out of this miserie?

A. I doe not only affirme that, but also that man is not able so much as to help to recouer himself: nor once to moue towards it.

Q. That seemeth much, seeing ye confesse, that in the decaied estate of man, there remaine some sparkes of light, and of excellent gifts.

A. I confesse so much: but yet these do not

1. Ephe. 2.3

2. Rom. 10.1

the summe of religion.

attaine so far as to giue him any help to reco-
uer, or any motion: but he doth so choak and
peruert this light, & it thrusteth him further
from God, because it listeth him vp in pride:
and this is the cause why the scripture dooth
set forth the inwardnes of man, which seeme
most gay, to be so corrupt, that it doth not as-
soord him a good thought v. When al the
thoughts of his heart are onely euill frō his
youth, how could he haue any motion to help
himself: Q. This point is hard to perswad
some men in: and therefore needeth a
more manifest declaration and prooffe.

v. Gen. 4, 5.

A. To set forth the depth of our miserie, &
scripture doth not onely affirme, that we are
dead in our sinnes, but also shew vp & inclo-
sed vnder the dominion of the prince of dark-
nes w. We are then far from any motion of
life, not onely because we are dead, & deade
men can not stir, but also & we are holdē vn-
der by & power of the deuil. For this cause &
holy scripture saith, no man can enter into &
kingdōe of God, except he be borne again x.
Likewise it affirmeth a new creation y, and
that we must be raised frō the dead z. None
of these speeches could be vled, if there had
beene any thing at al to helpe, left in man.

w. Ephe. 2. 13.
Rom. 11. 32.
Gal. 3. 22.

x. Iohn. 3. 3.
y. 1. Cor. 5. 17
z. Col. 3. 1.

Q. How may this be said of the soule
which neuer dieth?

A. In

A short Catechisme containing

A. In respect of the true life, whiche is called the life of God, the soule is dead, being separated from God. The soule by nature hath still a kind of life in it: as the diuel is and damned, shall liue for euer, but their life is no more but a continuall death, a man hath no life in him vncill he be partaker of the spirite of life.

Q. You seeme to make the woorke of God in bringing men to saluation, to be euen as a Carpenter worketh vpon a blocke.

A. Not so, for men differ from blockes because they haue reason, wil and affections, which God frameth, for they be all against God, vncill hee frame them: so they feelee the worke of God, and are moued to put to their consent and indetour.

Q. Now yee haue set forth the fall and decay, shew the recouery?

A. The recouerie is onelie by our Lord Iesus Christ.

Q. All were cast away in Adam, shall all be saued by Christ?

A. All that beleue in him shall be saued, but those whiche doe not beleue in him are alreadye condemned, because they beleue not.

Q. What

the summe of religion.

Q. What doe the names signifie in our tongue?

A. Iesus is a Saviour, and Christe is annoynted. For he alone doth saue vs from our sinnes, and hee is our annoynted king, Prophet and Priest.

Q. Is euery one which confesseth that Iesus Christe is come in the flesh, of god?

A. Euery one which doth rightely confesse him, is of God. And S. Iohn saith, that euery spirite which confesseth, that Iesus Christ is come in the flesh, is of God d.

d. 1. Iohn. 4. 2

Q. Then it doth seeme, that euerye man which dooth beleue, that Iesus is Christ, is of God, and shall be saved.

A. This needeth exposition: where S. Iohn saith, that euerye spirite which confesseth, that Iesus Christ is come in the flesh, it is the doctrine, which he calleth the spirit, & not the men: for that doctrine which doth see forth Christ is of god, although by man which uttereth it should be a reprobate. And where he speaketh of the men, and saith, that euery one which beleueth, that Iesus is the Christ, is borne of God e: He speaketh of a far other thing: then a bare opinion.

e 1. Iohn. 5. 1

Q. Doe yee then confesse, that the
B doctrine

A short Catechisme containing

a Eph. 4. 18.

A. In respect of the true life, which is called the life of God, the soule is dead, being separated from God. The soule by nature hath still a kind of life in it: as the dunc and damned, shall live for ever, but their life is no more but a continuall death, a man hath no life in him untill he be partaker of the spirite of life.

Q. You seeme to make the worke of God in bringing men to saluation, to be euen as a Carpenter worketh vpon a blocke.

A. Not so; for men differ from blockes because they haue reason, wil and affections, which God frameth, for they be all against God, untill hee frame them: so they feeble the worke of God, and are moued to put to their consent and endeavour.

Q. Now yee haue set foorth the fall and decay, shew the recovery.

A. The recouerie is onelie by our Lord Iesus Christ.

Q. All were cast away in Adam, shall all be saued by Christ?

A. All that beleue in him shall be saued, but those which doe not beleue in him are alreadie condemned, because they beleue not.

c Iohn 3. 18.

Q. What

the summe of religion.

Q. What doe the names signifie in our tongue?

A. Iesus is a Saviour, and Christe is annoynted. For he alone doth saue vs from our sinnes, and hee is our annoynted king, Prophet and Priest.

Q. Is euery one which confesseth that Iesus Christe is come in the flesh, of gods

A. Every one which doth rightely confesse him, is of God. And **S.** John saith, that euery spirite which confesseth, that Iesus Christ is come in the flesh, is of God d.

d. 1. Iohn. 4. 7

Q. Then it doth seeme, that euerye man which dooth belecue, that Iesus is Christ, is of God, and shall be saved.

A. This needeth exposition: where **S.** John saith, that euerye spirite which confesseth, that Iesus Christ is come in the flesh, it is the doctrine, which he calleth the spirit, & not the men: for that doctrine which doth set forth Christ is of god, although y man which uttereth it should be a reprobate. And where he speaketh of the men, and saith, that euery one which beleueth, that Iesus is the Christ, is borne of God e: He speaketh of a far other thing, then a bare opinion.

e 1. Iohn. 5. 1

Q. Doe yee then confesse, that the

B

doctrine

A short Catechisme containing
doctrine of the Papistes is of God, for
they confesse Iesus Christ?

A. So farre as the doctrine of the Pa-
pistes, or any other do confesse Iesus Christ,
so farre it is of God. But the matter doth
not consist in the bare titles or names: for
if a manne denye anye thing, eyther in the
personne or offyce of Christe, hee denyeth
Christe. For it is but a vaine thing to con-
fesse in wordes, and to denye the effect and
trueth of the matter. And therefore besides
others, the Papistes also, as mosse wicked
and rancke Heretikes doe denye Christe.

Q. Shew how both others and they
denie Christ?

A. Some, as concerning his person
haue denyed him to be G O D, and some
haue denyed him to bee manne. The Pa-
pistes confessing the trueth in these, haue
yet committed sacriledge, and spoyled him
in his offyce. For hee beeing our great Pro-
phet which hath perfectly reuealed the will
of his Father: yet they take authoritie ou-
uer his word, and say it dependeth vpon the.
They chaleng power to disanull what they
will, and to make lawes, which they say, are
of as high authoritie as his. He is our Lord
and

the summe of religion.

and king, which hath power to saue and destroy: they ascribe the same to the Pope. He is our Priest, which offered him selfe a sacrifice to God, to cleanse our sinnes, and is our onely Mediatour to make intercession for vs. They spoyle him of all this, when they ascribe the purginge of sinnes to the blood of Martyres, and to other thinges. Also when wee are bidde to come boldly vnto the throne of grace, because he is there our high Priest, they pray to Saintes and Angels, and so deny him to be a mercifull high Priest.

Q. Then you confesse Iesus Christe our Lord the onely sonne of God, to be the whole and perfect sauour. Is it then of necessitie, that we confesse him to bee both God and man?

A. If hee were not God, he could not haue bene able to saue vs: If hee were not man, we could not come nigh him, to laye holde of lyfe. For eternall lyfe by the Godhead is in the Godhead of Christ: and from the manhood of Christ it is conueighed into vs.

Q. Why is it mentioned, that he was conueined by the holy ghost?

A short Catechisme containing

A. This is to shewe, that hee was brought forth a pure man without sinne. For although the Virgin Marye was a sinner, yet he tooke flesh of her, without al spotte or infection of sinne: Not beeing begotten of her by the naturall generation: but conceived by the holy Ghoste, who from the very moment of her conception, did sanctifie his humane nature.

Q. Was it requisite that he should be without sinne?

A. How could the most glorious godhead be cupled with sinnefull flesh, to make one person? How could a sinner be accepted to make the attonement, and to be the sacrifice to purge sinne? Finally, howe could hee be the sanctifier of others: g. unless he had beene moste pure and holpe? For all the whole lump of manne-kynde beeing whole infected and defiled with sinne, hee tooke one portion thereof, and did perfectlve sanctifie it, and out of it doth conueye and spread perfectte holynes, vpon his whole Church.

Q. Did Christe then take our flesh?

A. Wee tooke our flesh, or else wee are neuer the better. The holpe Ghoste saith

Heb. 2, 11.
& 10, 10.

the summe of religion.

saieth, hee tooke not the Aungelles, but hee
tooke the seede of Abraham h. He was made
of the seede of Dauid, accordinge to the
flesh.

h. Heb. 2. 16

Q. What saye yee then vnto those,
whiche holde, that Christe did but passe
through the Virgin Marye, and not take
flesh of her, but brought his flesh from
heauen?

A. Those are madde beasts, whiche
doe roote vp the whole fayth, and take away
all our comforte, and denye the flatter testi-
monies of Scriptures, which affirme, that
hee was made of a Woman i, and that hee
was the seede of the Woman k: and there-
fore hee was called the Sonne of manne. l

i. Gala. 4. 4.

k. Gene. 3. 15.

l. Mat. 17. 22.

& 10. 18.

Q. Howe doe yee aunswere vnto
those Scriptures, by which they would
prooue this errour? Which are these and
suche lyke: no man ascenderth into hea-
uen, but hee which came downe from
heauen, euen the Sonne of man, which
is in heauen m. Also saint Paule sayeth,
the firste man is of the earth, earthly, the
second man, is of the Lord from heauen,
heauenly n.

m. Iohn. 3. 13

n. 1. Co. 15. 47

A. These places must so be taken, that

A Short Catechisme containing

they denye not that which is most flatly and manifestly expressed in the Scriptures, be-
fore noted : but wee must acknowledge
such a sense in them, as agreeth with the o-
ther.

It is not the purpose therefore and mea-
ning of the holpe Ghost, to teach that Christ
brought his manhoode from heauen, when
he saith the second man from heauen, or the
Sonne of man came downe from heauen :
but beccause Christe God and Man is but
one, hee ascribeth that to the Manhoode,
which did belonge to the Godhead. Which
appeareth most plainely in this, that al-
though in the Manhoode hee was at that
tyme onely in earth: yet he said the sonne of
Man, which is in heauen, because in his god-
head he was there.

Q. Had Christe both the bodye
and soule of man together with his di-
uine nature? or was onely the body cup-
led to the Godhead?

A. Hee was a perfect man, both with
soule and bodye: he suffred in both, becinge
to redeeme our soules and bodies. And
for this cause he sayde, My soule is heauye
vnto death.

Mat. 26. 38.

Q. Was the Godhead of Christe
turned

the summe of religion.

turned into man, or the manhood into God?

A. No, in no wise: for the Godhead did retayne still the properties of the diuine nature: and the Manhoode did keepe still the humane qualities. And yet they are so ioyned together, that euen as the body and soule do make but one man, so God and man do make but one Christ. And for this it is sayde, the word was made flesh p.

p. Iohn. 1. 14

Q. Then yee belecue that the manhoode did retaine this nature still, to be passible, or to feele the bytternesse of payne and greefe. And likewise, that the glorious Godhead remayned styll impassible, and not subiecte to any suffering.

A. I doe moste constantly belecue so: and they bee detestable Heretikes which belecue other wise.

Q. Wherefore is it expressed, that hee was borne of the Virgin Marye?

A. This is to shewe, that hee is the true Messias, which was promysed of olde: which shoulde come of the seede of David, of whose lynage Mary was q: and q. Luke. 3. 4

A short Catechisme containing

1. Esai. 7. 14.

also should be borne of a Virgin: as the prophet saith, behold a virgin shall conceive, and shall bring forth a son.

Q. What followeth next?

A. He suffered under Pontius Pilate: was crucified, dead and buried, descended into hell.

Q. What is the summe of all this?

A. We are contayned all his sufferings, how farre he did abase him selfe to deliuer vs.

Q. What was the extremitie and deapth of these sufferings?

A. It was euen the whole burthen which was to bee layde vpon vs for our sinnes. For in al this he set him selfe in our place.

Q. The holy Scriptures doe teach, that the punishment for sinne, besides al the miseries of this life, is euerlasting torment in hell. Then if Christe took our place, and bare that which wee shoulde haue borne, hee suffered the paines of hell.

A. The holy scriptures doe teach, that wee shoulde al be arraigned before the high throne of God, and receiue the sentence of condemnation, proceeding vpon vs from
the

the summe of religion. A

the iust iudge. Hee submitted himself and was arraigned before the iudge Pilate: and although the Iudge himselfe did pronounce him innocent, yet hee did pronounce vpon him a sentence of condemnation vnto death. This sentence of Pilat was ratified by God, in as much as nothing was doone, but by his determinate councill, and the execution followed from him, as if it had been from his owne seate. Also where the scriptures doe teach, that Gods anger and curse, and the bitter paines and torments of hell were due for our sinnes: they doe also teach that hee tooke all these vpon him. For vnder this condition he did offer himselfe vnto his father hanging vpon the crosse: & with whatsoever the iustice of his father could charge vs, hee shoulde charge him, and to strike him as deeply with his wrath, as wee were to be stricken.

AA. 1. 13.

Q. This is a great point of our faith, and therefore yee must confirme it by manifest prooffe of the wordes.

A. The worde of God dooth plentifully declare this matter: for it dooth affirme that he bare our sinnes in his body vpon the tree, to deliuer vs from the curse, hee

B 5 him 1. Pet. 1. 2. 2.

A short Catechisme containing

v. Ga. 3. 13. himselfe was made the curse. v. Hee was
w. 2. Co. 5. 21 made sinne for vs, whiche knewe no
sinne w.

Q. Is it a sufficient prooffe that he descended into hell, or did indure there the torments of condemnation, when it is saide hee bare our sinnes, hee was made the curse, and that he was made sinne?

A. It is a most sufficient and perfect prooffe thereof. For what is it to beare sinne but to beare the torment of it? What is it to be made sinne, but to haue the guiltinesse thereof put vpon him, not to defile him, but to torment him? What is it to be made the curse, but to haue the bitter anguish of Gods wrath in his soule and body: which is the fier that shall neuer be quenched.

Q. Is there any outwarde appearance giuen in the sufferinges of Christ, whereby it is euident that hee suffered condemnation?

A. There is most cleere and euident appearance of this thing. First, in his agonie before hee was apprehended, where there appeareth a most wonderfull horroure, by the maner of his prayer; by his strong crying and teares, and by his sweate whiche was as droppes of blood. Who can bee so
Ample

the summe of religion

Simple as to thinke that this coulde be in the sonne of God, for feare of the bodily death x, *Luke. 22. 44* then when hee did hang vppon the crosse, & cryed out with a lowde voice, My God, my God, why hast thou forsaken me y. *Mat. 27. 46* wee not see, that there was an vsprakeable torment which caused him, which had al fullnesse and perfection of faith, to cry out as a man condemned and forsaken?

Q. Then yee affirme that our Lord Iesus Christe, did indure and suffer paines and tormentes, which we are not able to conceiue, nor to viter: seeing all the sinnes of Gods elect were laide vpon him and stricken in him: how could a man be able to indure suche a thing?

A. If hee had beene no moze but a mā, hee coulde neuer haue indured it, although he had had the strength of all the angels in heauen. For how can a creature stand vnder the burthen of the wrath of the Almighty? But hee was also God, and so by that power he was sustained, and made able to hold out vntill he had made full satisfaction, & so ouercame it.

Q. You beleeue and confesse that thus Christ is said to haue descended into hell, because hee was in this state and condi-

A short Catechisme containing
condition : but yee do not beleeeue that
his soule went downe vnto the place of
the damned either to preach, or to fetch
out soules from thence?

A. I beleeeue so farre as the holy scrip-
tures doe teach: I renounce that fable of
heretikes and Papistes, which affirme that
after his death he went to fetch out soules, or
to preach there: Because it is contrary to
the doctrine of the scriptures.

Q. What Scriptures doe yee al-
ledge?

A. Moses and Elias did appeare vnto
Christe in glory: before hee suffered his
passion, shall wee suppose they were fetched
out of hell, and that they returned thither?
Christe teacheth that Lazarus died and was
carried by the Angels, not into hel, but into
Abrahams bosom: where hee was in ioye
and comfort.

Q. They say this doth confirme the
matter, for Abrahams bosome was a
border of hell, which appeareth by the
speech that passed betwene the rich glut-
ton and Abraham?

A. This Diuinitie of the Papistes is
as sound as can be found among the Poets.
How blinde are they to make abrahams bo-
some

the summe of religion.

some and hell to bee so nigh, as though there were but an hedge between the, whē as it is expressed, that there was so great distance, that those which woulde passe from the one to the other coulde not: and to gather it by the conference of speech, is very grosse, whē it is manifest that our Sauour Christ doth therein, but as it were borowe his speeches from outward thinges in the worlde, to set forth vnto vs thinges spirituall, not that the soules did speake one to another. For then it may as well be gathered, that soules haue eyes, tongues and fingers.

Q. If the speeches of Christ be but in parables, then yee can bring no certaine prooffe out of this place, that the soules of the godly before Christ were in ioy.

A. If all his speeches were in Parables wee might say so. But that there is hell and torment in it, where the riche man was, is no parable. Abraham the father of the faithfull, and the place of ioy, and the soules carried thither by the angels, are no Parables.

Q. But it seemeth by S. Peter that his soule went downe into hel and preached vnto the soules there. b?

b. 1. Pe. 3. 19.

A. They

A Short Catechisme containing

A. They doe wrest and abuse that place of Peter, when they would be proue by it that the soule of Christe went downe into hell and preached there to the soules, because hee saith, he suffered in ^h flesh, but was quickened in the spirite, in which hee went and preached vnto the spirites in prison. For this spirite in which hee went and preached; was not his soule but the Godhead, which did quicken him, or raise him from the dead. For the wordes are, that he went and preached in that spirite which did quicken him. It was not the soule of Christe that did quicken & rayse him to life. Further it is said, that hee went to the spirites which are in prison, which were disobedient in the time of Noah. If he had gone downe into hell, to what purpose should those few of the damned be mentioned, which did liue in the dayes of Noah, and not rather all the whole multitude, and especially the godly? It is manifest therefore that Christ in his eternall Godhead, did preach in Noah, vnto spirites that are now in prison, which were men liuing vpon the earth, when they were preached vnto.

Q. How proue yee that the Apostle doth cal them spirits, because they were so then, when hee wrote, and not when they

the summe of religion.

they were preached vnto?

A. It is plainly prooued by the like speech of the same Apostle, when he saith, the Gospel was preached vnto the dead c. It is c. 1. Pet. 4. 6. most manifest that he calleth them the dead, not because they were dead when they were preached vnto, but when hee wrote. For can this bee fulfilled in dead men, when he saith, it was, that they might be condemned according to men in the flesh, but might liue according to God in the spirit, are the dead called to repentance?

Q. Is satisfaction of Christe, a full & perfect discharge for all sin, and is it the only way to discharge vs from it?

A. It is a full and perfect discharge of all the sinnes which God will pardon, and ther is no other thing which is able to make satisfaction and to discharge sinne: and therefore the Papists deface the glory of Christes death, when they set vp any thing with it, to be of that strength to take away, or to haue any part of this glory, whē he is called the lambe of God, which taketh away the sinnes of the worlde d. They haue so many things to take away sinne, that by suche time as all are serued, there remaineth little vnto Christe.

d. Iohn, 1. 29

Q. Doe

A short Catechisme containing

Q. Doe ye then account the papistes heretikes in this part of the articles of our belicse?

A. They are in this matter most detestable heretikes.

Q. Shall all haue pardon and remission of sinnes, which doe acknowledge Christe crucified?

A. All those shall haue pardon and remission of sinnes whiche beleue a right in Christ crucified.

Q. What meane yee by beleeuing aright in Christ crucified?

A. It is not enough to beleue that by the offering of himselfe vpon the crosse, hee hath satisfied the iustice of God, and appeased his anger: vnlesse a man doe so beleue, that hee be also crucified with him: for to beleue in Christ crucified, is to be crucified with him.

Q. Declare your meaning in this point?

A. Saint Paul saith, that our old man is crucified with him, that þe body of sin might be destroyed: that hence forth wee should not serue sinne: for hee that is dead is freed from sin. e. Also Saint Peter doth inferre vpon this, that Christe hath suffered for us, the

the summe of Religion. A.

the flesh: wee should arme our selues with the same minde, that he which hath suffered in the flesh, hath ceased from sinne f: The f. i. Pet. 4. 1. thing is this, Christe vpon the crosse dyd slay sinne and abolishe it: not his owne, for hee had none, but the sinne of those whiche are coupled vnto him by faith.

Q. What reason is there to bee shewed, that the power of the death of Christe, which was long sithence, should bee in vs?

A. The power of his death in slaying sinne doth continue: and all those which are in him, must needes feelee the same spred vpon them. There is nothing in the worlde besides this, which is able to slay sinne, or to rid vs of it.

Q. What followeth next?

A. The third day he rose againe from the dead.

Q. What doe yee gather of this?

A. This is so principall an article of our faith, that the Apostle saith, the preaching of the Gospell were in vaine, and our faith were in vaine, without it g. 1. Cor. 15. 14.

Q. Shew the cause of this?

A short Catechisme containing

A. If hee had not risen againe, it must needes haue followed that he had been overcome. But in that hee rose, hee declared himselfe to be a most mightie conquerour, & to haue spoyled and led captiue all the mightie enemies. And this victorie is most glorious, beeing accomplished by a man in our flesh. For as the Diuell did bring vs all into thraldome and captiuitie by overcoming a man: so also a man entred euen into the very castle and priue chambers of death, that by death hee might destroy him whiche had the power of death, that is, the Diuell h, and set vs at libertie againe.

h Heb. 2. 14.

Q. Howe doth this appeare, that such a conquest is made for vs, seeing wee bee styll subiect vnto death?

A. That is no hiderance at all, because the dominion of death and the Diuell are abolished: the bitternesse and terrour of it are taken away, in as much as our death is but a passage vnto life: and wee bee assured by the resurrection of Christ, that we shall rise againe i

i. 1. Cor. 15.

26

Q. Is there any further thing to be considered in this article?

A. Yes

in the summe of religion. A

A. Yes that there is, for as the Scripture doeth teach that we are crucified with Christe, so also wee must while wee liue heere, bee rayled vppon with him. And for this cause it is saide that they bee blessed which haue their part in the first resurrection, for the seconde death shall not hurt them k. Reue. 20. 6.

Q. Expresse your minde more fully and plainly.

A. As the death of Christ doth mortifie and kill sinne in vs, so also wee are quickened by the power of his resurrection vnto holinesse and newnesse of life. Therefore the Apostle saith, If yee be raylen with Christe, seeke those thinges which are aboue, where Christe sitteth at the right hand of God. Set your affections vpon things which are aboue, and not vpon things which are vpon earth. l. Col. 3. 1. 2.

Q. What is then the true faithe in the resurrection of Christe?

A. To bee partaker of the power of his resurrection, and to bee rayled with him. Therefore the blessed Apostle did still continue to knowe him, and the power of his resurrection m. Phil. 3. 10.

A short Catechisme containing

Q. Doe ye conclude vpon this, that
suche doe not beleene the resurrection
of Christe, as are not indued with true
holinesse?

A. It is without all controuersie, that
those bee flat infidels, which feelee not the
power of the resurrection of Christe. All
is in vaine which they holde of Christe: for
if they were partakers of his death, to bee
grafted with him in the similitude of his
death, they shoulde also be grafted to the si-
militude of his resurrection.

1. Rom. 6. 5.

Q. What saye yee to that which
followeth?

A. I do beleene that this Christ, in his
body is ascended into heauen.

Q. What benefite and comforte is
there in this article?

A. Very great, if wee consider it well.
For hee being our great high Priest, is en-
tered into the most holy place, euen vnto the
throne of glory, there to present vs, and to
deale for vs: for so long as hee is there, and
doth make intercessio for vs, it cannot but go
well with vs: Because we may now come
boldly thither, and present our selues, & our
prayers: and wee are accepted, because god
is well pleased with him.

2. Heb. 4. 16.

Doc

Q. Is

the summe of religion.

Q. Is there no more but this, in his ascention into heaven?

A. Yes, hee is there exalted, and set at the right hande of God. For as hee is there our Priest, so also hee is our Lord and king, hauing the highest rule and power committed into his handes.

Q. How doe you gather that?

A. Because it is saide, that he sitteth at the right hand of God p, which is as much in effect as to say, as that God doth by him gouerne and administer all thinges both in heaven and earth. p. Ephe. I. 20.

Q. Is this thing set foorth plainly in the worde?

A. It is expressed most plainly. For hee saide, all power is giuen vnto me in heauen and earth q. The Apostle saith, that hee is exalted farre aboue principalities and powers, and aboue euery name that is named, not only in this world, but also in the world to come r: Also hee saith, that God exalted him, and gaue him a name which is aboue all names, that in the name of Iesus euery knee shoulde bowe, of thinges in heauen, thinges in earth, and thinges vnder the earth s. q. Mar. 28, 18. r. Ephe. I. 21. s. Phi. 2, 10.

Q. What say yee further as concerning

A short Catechisme containing
ning his glory?

A. His authoritie and glorie is such,
that hee shall come at the last day to iudge
the whole worlde, both the quicke and the
dead.

Q. What is the sense of the words?

A. He shall come downe from heauen,
where hee sitteth at the right hande of God,
with so great power and glorie, that at his
commandement, the dead shall be raised up.
The vniuersals and all the rebels shall be forced
by his might to come before him, and to re-
ceiue their doome: hee shall haue power in
his hand to cast them into hel, and to execute
iudgement: and on the other side, to bring
those which obey him vnto eternall glorie.

1. Mat. 25.

34.41.

Heb. 5.9.

Q. Proceede vnto the third part of
our heliefe.

21. 22. 23. 24.

A. I beleue in the holy ghoste.

Q. It hath bin proued that the ho-
ly ghoste is the same God with the fa-
ther and the sonne, so that hee can, if we
respect the Godhead bee no more a spi-
rite, nor no more holy, then the father
and the sonne. Tel me therefore in what
respect he is thus called, & distinguished
from them?

1. 2. 3. 4.

or

A. He is distinguished from the father
and

gain

30

and

the summe of religion.

and the sonne by these names not in respect,
of that which he is in himselfe: but in respect
of his operation & worke, which he worketh
in men, whom he doth inspire & sanctifie.

Q. This must bee opened more
fully, beeing so great an article of our
faith?

A. The father hath giuen his sonne for
redemption of the worlde: the sonne hath
humbled himselfe in obedience vnto death, &
so hath performed the same: but the holy
ghost doth make vs partakers of it, or els we
are neuer the neere.

Q. What is then the worke of the
holy ghost?

A. Hee openeth the heart, and giveth
faith in the gospel. He doth couple vs vn-
to Christ, and make vs members of his bo-
dy: he doth wash vs with the blood of Christ,
he doth regenerate vs, by mortifying in vs,
all carnall affections, by making vs feeble
the power of the death of Christ: he doth giue
vs all heauenly vertues and good desires, by
the power of the resurrection of Christ: hee
doth seale vs by the faith of the promises in our
heartes, and testifie vnto our spirits y we are
the children of god: he doth teach vs all truth.

A short Catechisme containing

Finally, it is he which doth teach vs to pray
v. Rom. 8. 16. and to call vpon God v.

36.

Q. Doe none beleue in the holy Ghost but those that haue this?

A. The truth is, that none beleue in the holy Ghost, neither are they partakers of Christe, vnlesse they bee indued with the holy Ghost. For whosoever hath not the
w, Rom. 8. 9. spirite of Christe is none of his w.

Q. Doe those then which are abominable sinners, declare them selues to bee infidels?

A. What can bee more manifest? For howe can that man commit sinne, and haue it raigne in him, which is ledde by the holie Ghost.

Q. Are yee then of their minde, which affirme, that after they haue once receiued the spirite, they sinne no more? For as they say, hee is a perfect spirite, and because hee is most holy hee cannot dwell in sinfull fleshe?

A. I am farre from the minde of suche abominable heretikes, although I confesse, that the power of the holy ghost is such in all those whom hee doth sanctifie, that hee doth mortifie and kil sinne in them,

the summe of religion.

so farre that albeit it trouble and vex them,
yet it doeth not raigne ouer them. neyther
doe they willingly obeye it. They fall into
this deuillish errour, beecause they doe not
put difference betweene the essence of the
spirite, and his giftes and graces. For it
is most true, that if the essence and substance
of the holy Ghost shoulde be in men, they
must needes be perfect, for euerye such man
shoulde be a God: but wee receiue the wo-
king, and graces of the spirite, not in full
perfection, but in such measure, as that wee
may still increase.

Q. Can yee shewe by the scriptures
that those which were indued with the
spyrit, were also burthened with infirmi-
ties and sinnes?

A. I coulde shewe that at large, by
many examples, but one testimonie of the
Apostle is sufficient, where he saith to the
godlye, that the fleshe lusteth against the
spirite, and the spirite against the fleshe, so
that pee cannot doe the thinges whiche pee
would x.

x. Gala. 5. 17.

Q. What followeth next?

A. The fourth parte of the Articles of
our faith, yet remaineth: the holy Catholike
Church, the Communion of Saints, &c.

A Short Catechisme containing

Q. What is it, which yee call the Church?

A. The whole company of those, whom God hath chosen vnto life euerlasting.

Q. Wherefore doe yee call it the holy Church?

A. Beecause euery member of it is holy, being sanctified by the holy Ghost: for whosoever hath not the spirit of Christ, is none of Christs y.

y. Rom, 8.9.

Q. Doe yee affyrme, that such men, as be vngodly and wicked be not of the Church?

A. Whosoever they be which holde, that although men liue an unholye and an vncleane life, yet they be Christians, and of the Church, they denye this article in this poynt, that wee beleeuie the Church is holye. For if a couetous man, a drunkard, and an adulterer, or one that liueth in any such vice, shal affyrme, that he is of the church, he must say, he beleueeth a vnholy church.

Q. In what respect do yee call the Church Catholike?

A. In that it is vniuersall, for Catholike is that whiche goeth through out the hole.

Q. Hath it respect vnto time or place?

the summe of religion.

place?

A. It respecteth both, for the Church hath bene alwaie in the worlde from the beginning, and shalbe to ende: and in all places of the world, while it pleaseth God, to call any.

Q. Then that is not the Catholike Church, which is but in some countries, and at some time?

A. It is but a company of Heretikes and Schismatickes, how many soeuer they be, or how long soeuer they continue. For those which be of the Catholike Church, are suche as are coupled vnto that Mother Church, which hath bene from the beginning.

Q. What say yee to the Church of Rome, which doth challenge this title, to bee called the Catholike Church?

A. They doe falsly vsurpe the name: both because their sayth is newe, and such as Moses, and the Prophetes neuer did knowe: For they cannot shewe, that the holie Patriarches; Abraham and the rest did beleue as they doe. They teache doctrine quite contrary to Christ and his Apostles: and also, because many nations of the world, where the Gospell hath bin caught, haue ne.

A short Catechisme containing

neuer acknowledged their Pope, nor obeyed their doctrine. Therefore it doth follow, that seeing they be thus departed from the true Church, they be but a swarm of waspes, and a rout of Heretikes.

Q. By what reasons can ye shewe that wee bee of the true Catholyque Church? For they call vs Heretiques?

A. Wee hold that doctrine and faith, which is moſte auncient and olde, taught by Moſes and the Prophetes, and alſo by the Apoſtles: we beleue it in euery poynt, and none other: and therefore being ioyned with them in the vnitie of fayth, we be alſo of the ſame body that they be: and therefore of the Catholike Church.

Q. Yee ſaye that the Church is Catholike, beecaſe it hath bene at all tymes in the woorld, although at ſome time in ſmall number, as in the dayes of Noah: then it followeth, that thoſe bee not of the Catholike Church, of whom it may be ſayde, that there was a tyme, when theyr Church was not in the world.

A. That is out of controuerſie, that there hath neuer bene ſo much as one day, in the which the true Church hath not bene

the summe of Religion. A

in the world, although at many times, in very small number.

Q. The Papistes doe demaunde, where our Church was an hundred yeeres a-gone, and so for the space of fiftie or fixe hundred yeeres before.

A. At suche time as the Span of sinne was exalted, and did sitte in the Temple of God z, and all kinredes, and people, and ^{z. 1. The. 1. 3.} tongues did wonder and worship the beast a, then the woman persecuted by the Dragon, ^{a. Reue. 13. 8} which is the Church, was druen into the wildernesse, and was secrete, but yet not altogether destroyed: For the remnaunt of her seede, which had the testimonie of Iesus, were persecuted b. ^{b. Reuel. 12,} This therefore I answer, that our Church, which is the true Catholike Church, did lye, as it were buried and hidde in the Papacy, euen as a few wheate Corne in a great heape of Chaffe: Yet some of them did euer appeare, and were persecuted by the Beast, and the Dragon.

Q. What prooffe haue ye of the word to confirme al this?

A. Euen those places which I haue already recited. Antichriste should sit in the Temple of God, and there beare suche rule

A short Catechisme containing

rule, that he should boast himself to be God; by taking that power and authoritie, which doth belong onely to God: yet it remaineth still the temple of God, which could not bee, vnlesse the Church were there still.

Q. Yea, but you must shew that the Catholike Church, shoulde at anye tyme be without a visible gouernment.

A. The place cited doth most playnely proue it: for the woman driven into the desarte, and yet her seede remaininge; doth shewe that the outward face of the Church was gone, while the glorious trimme whoore was gotten into her place. And yet shee could not bee destroyed: for the remnaunt of her seede coulde neuer bee rooted out.

Q. Howe doe yee vnderstande the next woordes? the Communion of Saintes?

A. This clause is added as a declaratiō of the other: in this wise: I beleue there is an holy Catholike Church, which is the Communion of Saints.

Q. In what sense is the Church called a Communion?

A. As there is one head Iesus Christ, so are all the faithful knit together by one spirit,
rite,

the summe of religion.

rite, and made one body in him. This is the cause, that there is such a Communion and fellowship amonge them, one with another, as there is betwene the members of the natural body.

Q. What is the effecte of this Communion or fellowship?

A. The entire loue and sincere affection which they beare one towards an other, euen as the members of the same body. And out of this also doth spring the making common of all good thinges, which they haue, and the care to defend each other. For looke what good thing any member of the bodye hath, it doth willingly imploy it to the benefit of all the rest; and the loue is suche, that euery member doth cheerfully apply it self to relieue the rest, and no one of them doth hurt or seeke to destroy an other. Euen so is it in this Communion of Saintes, which are all the members of one bodye c.

c. Cor. 12. 13

Q. Do ye meane, that no one doth possesse any thing by himselfe, but the possession in commune, when yee saye they make all good thinges common among them?

14.

A. That were absurde, the possession is priuate, the vse of the good thinges, which they

A short Catechisme containing

they inioyne, is made common, while euerye one doeth know he possesseth them not for his owne priuate commoditie alone, but for the benefit of all other. This thinge is cleerelye to bee discerned in the members of the bodye: For the eye alone doth possesse the sight, and yet it dooth see for the whole body.

Q. Doe yee take it to bee an infallible prooffe, that a man is indued with the spirite of God, and is a true member of the Church, when he dooth loue the godly?

A. It is a perfect prooffe. Whereby wee knowe that wee be translated out of darkenesse into light, if wee loue the brethren d.
d. 1. Ioh. 3. 14
It is also a perfect argument, that a man is not of that fellowshippe and bodye, when he doth hate and stomacke them so, that he cannot brooke them. For if he were of them, hee shoulde loue them, although he but heare of them.

Q. Are all the true Children of the Church Saintes, while they be in this life: or is the Church called the Communion of saints, because they shalbe Saints in the life to come?

A. All that shalbe saued, are sanctified in

the summe of religion.

In this life. For except a man be regenerate,
or bozne againe, hee shall not enter into the
kingdom of heauen e. For this cause y^e scrip- e. Iohn. 3. 3.
tures both in the old and new Testament do
call the children of God Saintes, even while
they be here in earth f. And euery one which f. PGL. 16. 3.
maketh account to be of that number, must
behaue himselfe as a Sainte : and doe the
things which become Saintes g. Philip. 1. 1.
g. Ephe. 3. 3.

Q. What say yee then vnto those,
which hold stilly, that none are Saintes,
while they liue?

A. They doe deny an article of our faith,
and that very grossly.

Q. But they doe it of humilitie, be-
cause they dare not presume to take the
selues to be Saintes.

A. If it be humilitie to denye the sayth,
they may then be commended. But let them
not, because themselves be vnholpy, denye the
graces of God in others. This is no humilitie,
when they mock at the faith: and when in
disdaine they reproch men on this wise: you
be holpy men, you be Saintes. They say they
be christians: why? because they can say their
Creede: and yet they flatly deny that, which
they professe.

Q. While men liue here amonge
D men,

A Catechisme containing

men, must they not fashion them selues like vnto other men?

A. Wee must consider our highe calling, and walke woorthy of it h. Wee must haue no felloweshippe with the vnfruitfull woorkes of darkenesse i, hauing fellowshippe with GOD, and with his Sonne Iesus Christ k, and being called to be saints l, we must keepe our selues vnspotted of the world m. We are commaunded to seperate our selues, and to come out from among the wicked n: because there can be no felowship betweene light and darknes.

l, Ephe. 4. 1. 2
. Ephe. 5. 1. 1.
m, 1. Ioh. 1. 3.
. Rom. 1. 7.
n, 1. am. 1. 27.
o, 2. Co. 6. 17

Q. Wherefore is there ioyned vnto this article, the forgiuenesse of sinnes?

A. Because there is no pardon, but vnto those which bee of the Church. For as there is no condemnation to those, whiche are in Christ o: because they be so in him, that they be members of his body, and called Christ p. God cannot be angry with Christ, nor condemne him, and therefore he cannot condemne them. So contrariwise there is nothing but condemnation to all that be not in him, because there is no pardon or forgiuenes of sinnes but in him.

o, Rom. 8. 1.
p, 1. Cor. 12. 12,

Q. Can there bee no saluation, but in the forgiuenes of sinnes?

A. Our

the summe of religion.

A. Our blessednesse is onely in the covering of our sinnes, and pardon of our iniquities q. Without this there is nothing but miserie: because God dooth so abhorre sinne. q. Psal. 32. 1.

For there is no fowle Toad so loathsome vnto vs: nor the most stinking caryon is not so abhorred of vs, as the sinner is loathsome and abhominable vnto God: there can no vncleane thing stande before him, but hee must needes remoue it away with detestatis and curse.

Q. Doe yee deny the satisfaction for sinnes?

Q. Those which holde, that men must make satisfaction for their sinnes, doe denye this Article of our fayth: For these two things be quite contrary, to make satisfaction, and to haue pardon. If a man should say vnto his debtor, yee owe me suche a sum of money, I will forgiue it, but ye shal work so many dayes, and earne it out, this were ridiculous. The Papists therfore, which as firme that they beleeue the forgiuenes of sinnes: and yet teach that Christe hath taken away Originall sinne, and for actual sinne, menne muste make satisfaction: are not onely ridiculous, but also

A short Catechisme containing

ranke Heretikes, because they deny so great an article of the sayth, concerning whiche the Scripture saith, the blood of Iesus Christe his Sonne cleaseth vs from all sinne r.

1, 1, Iohn, 1, 7

Q. What is required in vs to obtaine pardon?

A. True repentance, which consisteth in the mortification of sinne, and puttinge on true holinesse. For the penitent sinner, who onely shall be saued, hath a wounded and bleeding heart for his sinnes, and doth hate the filchinesse of them: and the graces of the spirite, to replenish him with vertues, are as a most precious oyle, to refreshe his wearie soule.

Q. Dooth not a man beleue the forgiuenesse of sinnes aright, vnlesse hee knowe his sinnes be forgiuen?

A. To beleue that there is pardon for sinne, is little: but for a man to haue assurance that his sinnes are forgiuen, that is the thing.

Q. Yee speake of a matter which seemeth to bee farre beyonde a mannes reache, for to hope that his sinnes are forgiuen hee maye: but to knowe it for

the summe of religion.

for certaintie , that seemeth vnpossible.

Q. A man which hath true and vnfaigned repentaunce ; dooth know for certaintie þ he hath it, and then he must needes knowe also for certaintie that hee is forgiven, vnllesse hee will doubt of the trueth of God. A manne whiche hath not repentaunce, or but an haulting repentaunce, hath but a doubting opinion that hee is forgiven, which is not agreeing to the nature of sayth. It is no meruaile though they wauer, and bee vncertain, whether sinnes be forgiven them, which haue no repentaunce : For they may be sure they are not. We therfore which wold be glad to be pardoned, let him beleue the forgiveness of sinnes.

Q. Howe shal a man knowe, when he hath true repentaunce?

A. Hee cannot but knowe when hee hath it, by the woorking of Gods spirite in renewing his heart . For if he feele his hearte chaunged, and the lusts of sinne killed in him, so that hee dooth hate euill, and shunne it: and loue and delyght in that which is good, then hee hath repentaunce.

Q. There is no man so renued,
D3 but

A Catechisme containing

but that hee doth abide in some finnes:
and therefore may seeme not to haue re-
pentend.

A. I confesse repentaunce is not in
full perfection in anye, nor yet so greate,
but that they may goe a great way further:
Nevertheless it is vnfained repentaunce,
when a manne hath a full and settled pur-
pose of hearte, to strite and labour, to come
out of his finnes, and when the remnantes
of finnes, which in tyme past hee thought
merueylous sweete, doe nowe stinke as a
dead carpon, that shoulde lye and rotte in
him.

For the godly minde is as much annoy-
ed with the stinke of the deade carkasse of
sinne, which is slaine in a man: as the body
is with the stinke of deade carpon, when it
cometh where it is, and for this cause it doth
ber him, when he seeth it in other.

Q. What followeth?

A. The resurrection of the body: and
life euermlasting.

Q. Do ye beleue that al men shal
rise againe at the last day?

A. I doe beleue that al, both small and
great, good and bad, shal rise againe, & come

the summe of religion.

3. Reue. 10, 11

before the Iudges.

Q. The bodies of suche as dyed many hundreth yeeres agoe are consumed to nothing, that we can see. Some haue ben eaten and deuoured by foules, and some by fishes, and their fleshe caryed, who can tell whether: is it possible that these shoulde rise againe?

A. There is nothinge vnpossible with **GOD**: It is as easie for him to rayse the dead bodies out of the duste; as it was to create all of nothinge. And howsoever the substance of mennes bodies bee dispersed, and mingled together we knowe not where, yet they remain in his knowledg, and in his hand, to discouer them, and to giue every one his owne.

Q. Do ye then belceue that every one shall stande vp with the same bones and fleshe, which hee liued in here, or shall God giue new bodies?

A. It shall bee the verye same fleshe and the same boanes: otherwise howe shoulde wee bee sayde to rylse againe: Psea what woonder shoulde the Resurrection bee? With what iustice shoulde **GOD** make newe bodies, whiche hadde neuer

A short Catechisme containing

1
sinned, and caste them into hell? It is the very same flesh which hath sinned here, that shall be cast into hell. And the same flesh which hath in this life glorified God, and suffered for the Gospel, shall be raised up, and be glorified for ever.

Q. Saint Paule writing of the resurrection, doth make great difference betweene the bodies of men here, and those which shall rise againe. But especiallye in this, that hee saith, it is sowne a naturall bodye, but it shall rise a spirituall bodye.

1. Cor. 15,

4.
A. The difference whiche Saint Paule maketh is in the qualities, and not in the substance. And when hee saith, it shall rise a spirituall bodye, hee dooth not meane but that it shall be flesh and bones: For else how should hee call it a bodye? But it shall lyue not by the power of the soule, with outward helpe: as meat, sleepe, and such like: but by the spirit, as it were a spiritual life.

Q. Then the resurrection of the body vnto life eternall, is the ende of our sayth?

A. It is euen the dyt and ende of all

the summe of religion.

our faith, and the eyes of the faithfull mind
are fixed vpon this, euen as vpon the fini-
shing and shutting vp of all.

Q. What is the meaning of the
scripture, where it saith, wee be iustified
by faith, and not by the workes of the
lawe? Is it not contrary vnto this, when
wee say that wee are iustified by Christe?
And doeth it not ouerthrowe good
workes?

A. The Scripture saith, wee bee ius-
tified by Christe v. and it saith, we be iusti-
fied only by faith w, and no contrarietie at v. Act. 13. 21
al. For our sinnes being reckoned to Christ, 39.
and laide vpon him, hee only was able to w. Rom. 3.
beare them, in him wee haue our discharge: 28.
also his innocencie and holinesse, or perfect
obedience, beeing giuen vnto vs, wee are
founde righteous in full perfection. So the
matter is only in Christe. Nowe because
wee bee coupled vnto Christe by faith, it is
sayde, that faith doth iustifie, not as the mat-
ter, but as the instrument, and hande whiche
layeth holde of Christ. —

Q. Yee haue not yet answered vn-
to euery part of the question. What say
yee further?

A short Catechisme containing

sinned, and caste them into hell? It is the very same flesh which hath sinned here, that shall be cast into hell. And the same flesh which hath in this life glorified God, and suffered for the Gospel, shall be raised up, and be glorified for ever.

Q. Saint Paule writing of the resurrection, doth make great difference betweene the bodies of men here, and those which shall rise againe. But especially in this, that hee saith, it is sowne a naturall bodye, but it shall rise a spirituall bodye.

1. Cor. 15,

4.

A. The difference whiche Saint Paule maketh is in the qualities, and not in the substance. And when hee saith, it shall rise a spirituall bodye, hee dooth not meane but that it shall be flesh and bones: For else how should hee call it a bodye? But it shall lyue not by the power of the soule, with outward helpe: as meat, sleepe, and such like: but by the spirite, as it were a spiritual life.

Q. Then the resurrection of the bodie vnto life eternall, is the ende of our sayth?

A. It is euen the dyt and ende of all

the summe of religion.

our faith, and the eyes of the faithfull mind
are fixed vpon this, euen as vpon the fini-
shing and shutting vp of all.

Q. What is the meaning of the
scripture, where it saith, wee be iustified
by faith, and not by the workes of the
lawe? Is it not contrary vnto this, when
wee say that wee are iustified by Christe?
And doeth it not ouerthrowe good
workes?

A. The Scripture saith, wee bee ius-
tified by Christe v. and it saith, we be iusti-
fied only by faith w, and no contrarietie at v. Act. 13. 21
al. For our sinnes being reckoned to Christ, 39.
and laide vpon him, hee only was able to w. Rom. 3.
beare them, in him wee haue our discharge: 38.
also his innocencie and holinesse, or perfect
obedience, beeing giuen vnto vs, wee are
founde righteous in full perfection. So the
matter is only in Christe. Nowe because
wee bee coupled vnto Christe by faith, it is
sayde, that faith doth iustifie, not as the mat-
ter, but as the instrument, and hande whiche
layeth holde of Christ. -

Q. Yee haue not yet answered vn-
to euery part of the question. What say
yee further?

D s

A. I say

A Catechisme containing

A. I say that to bee iustified by faith, & to be iustified by workes are so flat contrary, that the one doth ouerturne the other. For the one doth fixe righteousness in our selues, and the other goeth out of our selues, and doth fetch it from Christe x: but yet this doth not ouerthrow good workes: for those which are in Christe bee newe creatures y: created vnto good workes z. They bee regenerate by the holy Ghoste a: and led by him b. And therefore he being so holy, they cannot but bee holy, in hating sinne and louing goodnesse.

x. 1. Cor. 1. 30
y. 2. Cor. 5
17.
z. Ephe. 2. 10
a. Iohn. 3
b. Rom. 8. 14

Q. Are all good works then excluded fro iustifying: both those which goe before faith, and those which followe?

A. All are excluded. For before a man bee in Christe, and made aliue by his spirit, although hee seeme to haue good thinges in him: yet God which hath the iust waighes, doeth not asoorde him so muche as a good thought c. After hee is in Christ, regenerate in the highest degree that any come vnto in this life, because the remnants of sinne abide in hym d: And all his best workes bee mingled and spotted with some sinne e: he can not be iustified by them: But must needes confesse

c. Gen. 6. 5
d. Rom. 7
e. Esay. 64. 6

the summe of religion

confesse that none which liueth, can be iustified in his sight f. f. Psal. 143: 1
Rom. 3. 20

Q. How can the good graces of the holy Ghost bee mingled with any sinne or bee vnperfect? Seeing he is most perfect.

A. In themselves they bee not, but wee doe mingle them. For looke howe sweete wine put into a fustie barrell, doeth tast of the vessell, when it is drawen forth: euen so fareth it with vs, for y^e graces which are put into vs: we cause them to saour of the fleshe.

Q. Doe yee holde then that a man cannot be saued without good workes? and yet, they doe not iustifie and saue him?

A. I doe holde that most constantly: For a man cannot bee saued, vnlesse hee be in Christe; and it is vnpossible for that man whiche is in Christe to bee vnfruitfull in good workes. The Spirit of Christ doth mortifie and kyll his carnall lustes. So that hee doeth not walke in the flesh, to fulfill the lustes, & to commit the deedes of y^e flesh g. Also the same spirite doth quicken him, and fill him with heauenly vertues: and
g. Rom. 8. 1

A short Catechisme containing

and so leade hym vnto all good workes. If a man therefore bee voide of the fruites of the spirite, and committe the deedes of the fleshe, it is certaine, that man is the childe of death, and hath no part in Christ, because hee is not led by the spirite of Christe h.

1. Rom. 8. 13.

Q. Yee affirme a necessitie of good workes, although they doe not nor cannot saue vs, beeing spotted: for if a man will stande to claime life at Gods hande for his owne defartes: the Lord needeth not to lay to his charge, his adulteries, theftes, murders and suche like: but he may finde sinne enough in his prayers and almes deedes, and other his best workes, to cast him into hell. Doth not this imperfection, as it ouerthroweth all merite, so also ouerthrowe all rewarde?

A. It doth not ouerthrowe rewarde, for God hath promised and bonnde himselfe, of his free grace, to couer the imperfection of the good workes of his seruantes, and to rewarde with eternall glory that whiche is good in them i.

Heb. 6. 10.

Q. Let vs see then to what vse good workes are?

A. God is glorified by the good workes of
of

the summe of religion.

of his seruants k : The Gospell is adorne^d k. Phil. 1. 9. 10
by them l. They bee profitable vnto men II.

m : Men receiue commoditie by good l. Titus. 2. 10,
deedes done vnto them, both for this bodily m. Tir. 3. 8.

life : and also they which are ignozant of the
truth, are drawen to loue the gospell, when
they see the pure and holy conuersation of

those which professe it n. By the frutes of n. 1. Pe. 3. 1. 2
the spirite man doth also knowe that hee is

called and chosen of God o. Finally, there o. 1. Ioh. 4. 1.
is no good worke which a man doth, but it Gal. 5. 22. 23

shalbe crowned with eternall glory.

Q. Which is the rule of good works,
whiche wee are to walke after, to shewe
our repentance, and frutes of faith, in
true obedience?

A. The ten preceptes of the lawe are a
ful and perfect rule : for in them is comman-
ded euery good worke, which God doth re-
quire of man to be performed, either towards
his maiestie, or towards men : and there is
no euill but it is by the same condemned.

Q. How doe yee proue that there
is suche full perfection in the lawe, when
as it is expressed in so fewe wordes?

A. Although the Lord hath compact it
of fewe wordes, yet the same doe containe
all righteousnesse. Which is manifest both
by

A Catechisme containing

by the summe of the lawe, whiche is, thou shalt loue the Lorde thy God with all thy hearte, with all thy minde, with all thy strength, and thy neighbour as thy selfe p, Mat. 22. 37. For there can bee no sinne where this is: And also because the lawe doth promise life vnto those which performe it, which cannot bee without perfection: for no vnperfect thing, or that hath sinne in it, can enter into life.

Q. Doth the law containe in it suche perfection of righteousness, that if a man could fulfill it, he should be as righteous as God?

A. It is an abhominable heresie to think so: for the holinesse of God is infinite: which cannot be in any creature. The righteousness of the lawe whiche is the full perfection of that which God requireth of man, is but a little streame vertued from the maine fountaine. the blessed Angels in heauen are perfect in that holines, which is required of the: but if they be compared with God, it shalbe found which the scripture saith, hee hath put folly in his angels q. The angels are not able to comprehend nor behold the vnsearchable holinesse & maiestie of our great God: & therefore they be brought in of the Prophete couering

the summe of religion.

couering their faces r.

1. Ely. 6. 2

Q. Haue we any thing to doe with the law, being vnder the Gospell?

A. I hold him accursed which doth separate the lawe and the Gospell, or that sayth wee haue nothing to doe with the lawe: or that the lawe is not to bee opened and preached.

Q. S. Paul seemeth not only to separate them, but also to make them quite contrary the one to the other, & wholly to set vs free from the law.

A. Whatsoeuer Saint Paul seemeth to do, this is most certain, that if he be rightly vnderstood, it doth agree with this that hee saith, Doe we make the law of none effect, therefore through faith God forbid, nay we establish the lawe s. Rom. 3. 31

Q. Wherein is that contrarietie the betweene the law, and the Gospell, that they cannot stand together?

A. There is no contrarietie at all in themselves, for they come both from the same God which is vchangeable r. The righteousnesse whiche they offer, if wee consider it in it selfe is the same. For the righteousnes of our Lord Iesus Christe, is the perfect obedience vnto the lawe whiche was
was

r. Mal. 3. 6

Iam. 1. 17

A Short Catechisme containing

was in him. But nowe the contrarietie is when it commeth vnto vs, in this wise : to fire righteousnesse in our selues, by our own deedes in the lawe, (for the righteousnesse of the lawe saith, do this, and thou shalt liue) and to fetche righteousnesse out of an other by faith, being destitute of it in our selues, v. Rom. 10. 9. for the Gospell saith, Beleeue and thou shalt loh. 3. 15. 16. be sau'd v. These then be the contraries, to bee righteous and iust in our selues, by our owne deedes : and to bee made righteous by the merites of Christe, which wee obtaine by faith, yee see these are so contrary, they cannot stande together.

Q. If there bee no contrarietie at all betweene the law and the Gospell, how doeth the Scripture teache that the olde Testamente is abolished, of which the lawe of the commaundements, is a part?

A. Wee must wisely vnderstande the minde of the holy ghoſt, when he doth teach that the olde Testamente ceaseth. For many by mistaking it doe fall into very wicked errours. The olde Testamente in substance of matter is all one with the newe : for the w. I. Cor. 10. fathers in the time of the lawe had Christe, & the Sacramentes of Christe w. And wee see
see

the summe of Religion.

see that the doctrine of the olde Testament is alleadged for to confirme the new. Those therefore are foolish which say, that is in the olde Testament, but shew it in the new: for if they will overthrow the one, they overthrowe the other. But herein is the matter wherein the olde testament is abolished, for the forme & manner of dispensation, they had the promises of the Gospell x: We haue ^{x. Heb. 11.} them performed: they had figures and ceremonies which did shadow out Christe, we ^{7. Col. 2. 16.} haue him manifested in the flesh, and those ^{17.} shadowes cease y. ^{Heb. 10. 1.}

Q. But the Apostle speaketh not of ceremonies when he saith, Wee are not vnder y^e law, but vnder grace z: And that the law is not giuen to a righteous man. For he speaketh of the ten commandments, which are the morall law a. ^{z. Rom. 6, 14.}

A. It is very true that the Apostle speaketh of the morall lawe, when hee saith, Wee are not vnder the lawe. And that the lawe is not giuen to a righteous man. But this is not to be taken simplie, but for some respectes. For wee are bounde still to this which the lawe requireth, that we loue the Lorde our God, with all our heart: and our neighbour as our selfe: and therefore we may ^{2. 1. Tim. 1. 9}

¶

not

A Catechisme containing

not commit idolatrie, abuse Gods name, nor murder, or such like.

Q. Which then are those respects which are to bee had?

b. 1. Cor 15.
56.

A. In the one place where he saith, The lawe is not giuen for a iust man, the sense is this: that it is not giuen against him which consenteth with it. In the other place, wee are not vnder the lawe, but vnder grace: is to be restrayned vnto this, that we are not vnder y^e law as it is the strength of sin b. And so the Apostle coupleth them together: sin shal not haue dominion ouer yee, for yee are not vnder the lawe but vnder grace.

Q. How is that to bee vnderstood?

c. Rom. 7.

A. Saint Paul compareth the law to the hus band, our corrupt nature to the wife, the affections of sinnes which are brought foorth betweene them vnto the children c.

Q. Doe yee not charge and accuse the law, and blame it, when ye make it to be the strength of sinne, and to bring foorth sinne.

d. Rom. 7. 8

A. The Apostle sheweth that there is no blame at al to be laied vpon the law: for the law (saith he) is holy, & the commandement is good: but our corrupt nature taketh occasion by the law to bring foorth euill d. For y^e law

the summe of religion.

law shewing & manifesting sin, & giuing no power to rid vs from it, is called & dead letter which killeth e: and the heat of sin being kindled by it, to become more sinnefull, it is called the strength of sinne. But when a man is vnder grace: that is to say, regenerate & led by the spirite, then doth he consent vnto the law, & his nature doth not take occasion any longer by the law to bring forth sinne.

Q. If we be not freed from the law, but in such sort, then doe those wickedly whiche would not haue the law opened?

A. Doubtes they doe it of a very wicked mind: euen because they loue to walk at libertie, & to fulfill the lusts of the flesh, which the law sharply rebuketh. Their doctrine is libertie to the flesh, when as they onely speake of redemption in Christ: let sinne abound, so they holde that.

Q. Ye say we cannot be iustified by the law, because wee are of a corrupt nature, and cannot fulfill it: to what purpose then should it be preached, seeing it doth but curse and condemne vs?

A. There is great cause why the lawe should bee seuerely & sharply preached euen to that ende, that men may see them selues

A Catechisme conteining

to bee accursed and condemned in theselues
and so bee forced and driuen to seeke helpe
els where : for looke howe a man careth not
for the Physicion so long as hee feareth no
daungerous disease : euen so no man feeleth
the sweetnesse of Christe and his Gospell,
vntill hee feeles himselfe, by the knowledge
of the law to be vterly lost and condemned.
This is the cause why Christe saide, The
hole neede not the Physicion, but the sick:

f. Mat. 9. 13.

14.

Mark 2. 17.

Luk. 5. 31. 32.

g. Mat. 11. 28.

I came not to call the righteous but sinners
to repentance f. Likewise hee calleth none
vnto him, but such as trauell and be heauie
laden g. Those which vnderstande not the
law, thinke themselves folly fellows and
in good health, and care little to knowe the
Gospel,

Q. This vse of the lawe is chieflye
before a man be in Christe, but to what
purpose is it when we know and beleue
the gospel?

A. When a man doth knowe and be-
leue the gospel, then is he called by repen-
tance vnto true holines, & godlinesse of life:
euen so farre that he ought to strue hard for
perfection, & to indeuour himselfe to come as
nigh it as he can h. And therfore now hee is
deepely to search into the law, which doth
containe

h. Phil. 3. 13.

13.

the summe of religion.

containe the perfect doctrine of obedience.

Q. Yee haue shewed the vse of the lawe vnto those whom God doth conuert, but is it for any purpose to the reprobate?

A. It is to this purpose in them, that it maketh them void of all excuse: for where as they cannot perfoyme any part of it, they are hardened, and sinne doth more abound in them i.

i. Rom. i. 20.
& 5. 20. & 7.

2.

Q. Yee confesse that those whome God leaueth vnto themselves, haue no power at all, to performe any part of the law. The law being spirituall, & they carnall, altogether sold vnder sin k. How can they the be iustly condēned vnto eternal fier? Shal they be cast away for breaking those lawes, which they were not able to keepe? If the prince should commaund a subiect vnder paine of death to doe a thing vnpossible, as to remoue a mountaine: and then put him to execution for not doing the same: who would not say this were extreeme tyrannie? it is as possible for a man to remoue a mountaine, as to keepe the law. And yet God doth damne him both bodie and soule for breaking it.

k, Rom. 7. 14.

A Catechisme containing

A. The answer vnto this is easie, God both lustily require at mans hand, the perfect obedience vnto his law, because in his first creatiō, he made him perfect, & gaue him power to fulfil it. We must not consider what we haue now, but what was giuen vs in our first parents.

Q. Our first parents in whō we were created, & with whose flesh we are cloathed: did loose all, we cannot doe with it. We be vncleane before we are borne, & are cast into a necessitie of sinning: and so it may seeme still great rigour to condemne where there is a necessitie of transgression?

A. The necessitie doth not excuse, because mā cast himself into the bands thereof. And because men do willingly & with a glad consent cōmit sin, before they be regenerate: if it did greene him, if he did hate vncleannesse, & struggle against it, there were som pittie to be had. But whē he doth ioy & take delite in it: & greedily swallow it vp, euē as a sweete poyson, what cōpassiō is to bee shewed?

Q. Let vs proceed vnto the words of the law, how do ye deuide it?

A. The whole law of 10 precepts was deliuered vnto Moses, written in two tables

the summe of religion.

tables of stone 1: the one table in 4. cōmande-
ments containing al duties which are requi-
red towards god himselfe. And the other in
6. commandements, all things towards mē. 1. Exod. 31. 11

Q. Do yee affirme that God neuer
required any duty of mā saue that which
he requireth in the ten cōmandements?

A. God hath neuer required moze of any
man, then to walke in those duties which are
contained in these commandements.

Q. How say ye then vnto those pre-
cepts, which were giuen vnto certain per-
sons, as to Abrahā to slay his son m: To m. Gen. 22. 1
the Israelites to rob the Ægyptiās n: to 2. 3
the yōug man which came vnto Christ to h. Exod. 3. 21
sell away al that he had, & to giue to the o. Mar. 19. 24
poore o. 21. 22

A. There was no moze commanded by
to anye of these, but that which the lawe did
binde them to shew their obedience in.

Q. The lawe is giuen generallie
vnto all men: and therefore, if the law
did binde Abraham, it bindeth others:
if the law did bind the young man to sell
all, and to giue to the poore, it bindeth
all others.

A. This is contained in the lawe, that
a man shall loue the Lorde with all his hart,

A Catechisme containing

and all his strength, and therefore the lawe doth binde him to doe whatsoeuer God doth commaund him, whether it bee a generall precept, or a particuler precept only to him, as these former were. If God shoulde giue the same commandment to any whiche hee gaue to Abraham, to the Israelites, or that Christ gaue to the rich man, he is bound by the law to obey God therein. Because the Lorde is to lay what particuler commandement he will vpon any man.

Q. Then the law may seeme to cōtein things contrary in it: Because God doth forbid to kill or to steale?

A. There is no shew of things cōtrary in y^e law, if we cōsider how generally we are bound by y^e same to obey God: & what soueraigne authoritie god hath to cōmaund. For thereby we shall see, y^e although the thinges cōmanded be such as be not in the law: yet our obedience vnto god in y^e law, bindeth vs to performe y^e same. God hath forbidden to kill or to steale, & therefore when he cōmanded Abrahā, to kill his sonne, and y^e Israelites to rob y^e Egyptians: these things were not in y^e law: but yet y^e obedience vnto them, was in the lawe. A man is most straighely bounde by the preceptes of the Lawe, to heare the doctrine of the Gospell preached, and

the summe of religion.

to giue credit vnto it : but yet it dooth not follow, that the Gospel and faith are therfore contained in the law.

Q. Proceede vnto the wordes of the lawe : which is the firste Commaundement.

A. I am the Lorde thy God , whiche brought thee out of the lande of Aegypt, out of the house of bondage . Thou shalt haue none other Gods before my face.

Q. Wherefore are these words put in, that he brought them out of the land of Aegypt?

A. In deliuering them out of Aegypt, with so mightie a hand, with signes & wonders, and a stretched out arme, hee declared himselfe to be the only true God , in heauen and earth, and also to be the God of Abraham, Isaac and Jacob . For this cause they are forbidden , to haue anye other Gods. p. Deut. 4.39.

Q. Doe those then performe al obedience required in this precept, which doe verelye thinke in their heart , that there is but one only God, which made all?

A. There is a farre deeper matter required then so : for he doth not say, thou shalt
think

A Catechisme containing

thinke there is none other : but thou shalt haue none other,

Q. Howe canne menne thinke there is but one , and yet haue other?

A. When they giue awaye that to other thinges, which dooth onely beelonge vnto G O D. As namelye, when a man giueth his heart to any thing , hee maketh it his G O D. The heart is to be giuen vnto God, and therefore he complaineth: that the people did draw neere him with their mouth, and honour him with their lippes, but their heart was farre from him q, & that he was neere in their mouth, but farre from their raines r.

q. Esai. 29. 13.

r. Iere. 12. 2.

Q. Declare then by particulars, howe men breake this Commaundemente, and departe from the true God.

A. When they giue awaye the inward affections of the minde . As for example, the man which setteth his care to seeke ryches, more then hee seeketh God : and dooth rest and stay vpon them , as the maintainers of his life: maketh money his God, because his heart goeth after it . Hee which delighteth and ioyeth with greater pleasure in worldly and fleshy lustes, then hee dooth

in

the summe of religion.

In the holy doctrin of God: & like an outlaw
followeth his own appetites, to fill himselfe
with them: little caring for the other,
where GOD is to bee sought: maketh
his belly, and the verie Deuill his GOD:
for where his loue is sette, there is his
God.

Q. It seemeth hard, that any should
be thought, to worship and honour the
Deuill for God.

A. It will not seeme harde, if we con-
sider the doctrine of Gods word, which as
it tearmeth Couetousnesse, Idolatrie: be-
cause the couetous worldly man setteth mo- s. Ephe. 5.5
ney in that place of his heart, where hee Col. 3.5.
shoulde set God: and so maketh it an Idol
or a false GOD, and saith that some
make their belly their GOD. So also it
tearmeth the Deuill the GOD of the
world. 1. 2. Cor. 4.4.

Q. Howe canne hee bee GOD
vnto those, which in their heart defie
him?

A. They are foolishlye blinded: for
so longe as they loue that which hee loueth,
and shewe obedience vnto his will, and
performe his lustes: although they sup-
pose and saye, that GOD is their fa-
ther:

A Catechisme containing

father: yet Christ saith, ye are of your father
v. Iohn. 8. 44 the deuill v. Hee that committeth sinne, is of
w. I. Ioh. 3. 8 the deuill w.

Q. Are there anye other wayes, by
which men breake this law?

A. Some praye to Saintes, and Ang-
gelles, and so giue that vnto them, which
belongeth vnto God: some feare men more
then GOD: when they will rather sinne a-
gainst God, then offend men. They saye
they cannot beare the displeasure of men:
whether God bee pleased or displeased they
weigh not, and so men are lifted vp, and god
is sette at naught: contrarie to that which
Christe commaundeth: Feare not those
which kill the body, and haue no power to
kill the soule: but feare him which is able
to destroy both bodye and soule in hell x.

x. Mat. 10. 28

Some seeke helpe of Witches and Coniu-
rours, when theyr bodyes, their Children,
and cattel are hurt: which is to seeke at the
deuill.

Q. What must a man do, when hee
repenteth in this Commaundement, or
how shal he know which way to walke in
obedience vnto it?

A. We must set his studie and delight in
the word of God: there to seeke God, and
to

the summe of Religion.

to giue him his heart y, by drawing it from the loue of earthly thinges, and by cuttinge y. Pro. 2.10 downe pride. For a man shal knowe howe much he loueth and delighteth in God, by his zeale and loue to the word of God. For that which a man loueth best, that dooth hee most seeke after, and his minde thinketh most vpon it. And therefore it is moste certaine, that those dull men, which haue no zeale nor loue vnto the word, haue giue their hart away, and do worship the world, and the prince thereof.

Q. What say ye to the second Commaundement?

A. In the second Commandement we are forbidden the sinne of Idolatrie, which is both the making of Images, & the worshiping of them.

Q. He forbiddeth to make any Image or similitude of thinges in heauen or earth, or in the sea. Is it therefore against this Commaundement to make the picture of a man, or of a flower, or such like?

A. It is not vnlawful to make the picture of a man, to resemble a man: nor of any other creature, which we see. But to make the picture of any thing in heauen, as of the Sunne,

A Catechisme containing

Sunne, Moone or Starres, or of any thing in earth, as of man or beast, or of any thing in the sea, as of fishes: and to say it is like God, or that it is the picture of **G O D**, this is abhominable, and forbidden in this Precept.

Q. It is thought of many, that the making is not forbidden, vnlesse it bee with an intent to worship.

A. Those which thinke so, are vnskillful in a very plaine matter: for the wordes are thus, Thou shalt not make.

Q. If the wordes should so bee taken, then it seemeth no picture maye be made: which is an absurditie.

A. That dooth not followe: for this Commaundement is of the first Table, and pertaineth onely to diuine worshippe: It dooth not meddle with pictures which are for common vse. But the pictures, whiche are brought into Gods worshippe: & therefore the Papistes which picture God the father like an olde man, are abhominable Heretikes, and foule Idolaters. There can no likenes be made of God. The image is the doctrine of vanitie and lies.

Q. Can not a man bow before them or worship the, but he renounceth god?

A. That

the summe of religion.

A. That is out of all question, that he that doth worshipping Idolles, although hee perswade him selfe, that he doth worshipping God in them, yet he doth worship Diuelles, and therefore renounceth the true God.

Q. He that worshipping the Image for God, or any false God, as the Gods of the heathen, he worshipping Devils. But the Papistes excuse themselues, that their intent is to worship the onely true GOD, and therefore theirs is not the worship of Devils. They worshipping not the Image it selfe: and therefore they commit no Idolatry.

A. Whatsoever they pretend, it is but vaine: they that breake the commandement, & worship him after the wil of h deuill, their intent doth not excuse them, but y they worship the deuill in steede of God: for him they worship which is the author of the worship, & whom they obey. **2. Rom. 6. 16.** Moreover, when they say, they doe not take the Idol for God, nor worship it, they lie. For doe they not take it to be more holy then other creatures? If it be golde, doe they take it to be as other golde? or if it be wood, is it as other wood? If not, is it not a diuine holynesse, which they ascribe vnto them? And so they make it God in effect.

Q. Are

A Catechisme conteining

Q. Are those to be counted Idolaters, which do but with their body, with cappe or knee, or such like, giue reuerence to Idolles: not meaning any such thinge in their heart, but doe keepe their heart to God?

A. Manye blynde them selues that waye, supposing that in time of persecuti-
on, for to saue their lyfe or goodes: or for
occupying merchandise in Idolatrous coun-
tries for their gaine, they maye dissemble
theyr conscience, perswading them selues,
that beecause they doe not religiouly reue-
rence that wooshippe, they are to bee excu-
sed. But they vnderstande not the sayinge
of Christe, Hee that denyeth mee beefore
men **b.** They doe not vnderstand, that both
their bodyes and soules are the Lordes, and
that neather of them muste bee giuen to the
diuell.

b. Math. 10.

Q. It is not a giuinge them-
selues vnto the Deuill, but in shewe,
beecause they meane not anye suche
thing?

A. The Corinthians meant nothing lesse,
then to giue honour to the Idolles, when
they went into the Idoll temple, and did sit
at table there with Idolaters, and eate of
meate,

the summe of religion.

meat which had bin sacrificed to Idols: And yet S. Paul threatneth them as Idolaters, willing them to flie Idolatrie: saying, that they could not bee partakers of the table of the Lorde and the table of Devils, yee cannot drinke of the Cup of y^e Lorde and the Cup of Devils c.

c. I. Cor. 8. 9.

& 10.

Q. Is there any Idolatry, besides that which is committed in the making and worshipping of Images?

A. Men doe commit Idolatry, when they thinke and imagine of G O D after their owne fantasies. For although they confesse a God, yet is it not the true God, but a God of their owne framing: and therefore it is written, That the foole (whiche is the vngodly) hath sayde in his heart, there is no God. For hee giueth not credit vnto the promises, neyther dooth hee beleue the threatnings: and thereby maketh God neither true nor iust: which is to deny God. In many other things hee conceiueth wrong of God, & denieth him, & so al his thoughts and meditations of God are but vpon an Idoll.

d. Psal. 14. 1.

Q. Is there any other sinne condemned in this Commandement beside the sinne of Idolatrie.

A. This rule is to bee obserued in
the

A Catechisme containing

the Commaundementes, that where God forbiddeth any one sinne, hee forbiddeth all that are of that kinde: he forbiddeth all that are accessaries vnto that sinne: all thinges wherby it is bred and nourished: so þ he condemneth both roote and branche.

Q. What sinnes are of the same kind that Idolatrie is?

A. All sortes of counterfeite and false worship.

Q. What call yee counterfeite and false worship?

A. All the inuentions and deuises of men in the seruice of GOD. For the true worshipp is prescribed by God him selfe in his word: and it is perfectly set downe, that no peece of it is left vnto the deuice of man. For that were a great dishonour to God, if hee shoulde set downe his seruice so vnperfectly, that men must finishe it, and so in effect be wiser then he.

Q. When men deuise any thing to be done towards God of a good intent, of deuotion, of loue, or such like, must it not needes please God?

A. Yee maye tearme it a good intente, deuotion, and loue: because it is so in mans imagination, but in verye trueth it is nothing

the summe of religion.

thing so : For GOD doth abhorre it, both because it is so iniurious to him, and also because it is so contrary vnto him : for all that is in manne is corrupte : therefore GOD sayeth, they woozshippe mee in vaine, teachinge for doctrines the Preceptes of c. Esa. 39. 13. men c.

Q. Are there anye examples in the scripture to make it plaine?

A. There be examples in the scripture of menne, whiche haue doone thinges of good intent, of loue and zeale, and yet the thinges verpe abhominable beefore GOD, beecause the affections of menne are corrupte. Who coulde haue a better meaning or greater loue then Peter had vnto Christ, when hee tooke him aside and sayde, spare thy selfe Master, &c? And yet Christ answered, goe beehinde me Satan, thou art a stumbling block vnto me : thou sauourest not the thinges of GOD, but the thinges of men f. Math. 16. Also the people had, as they thought, a good intent, and a loue to Christ, when they wold haue taken him, & made him a king g, therefore yee may see that all superstitious, and Ceremonies of mens framing are ver- g. Iohn. 6. sely condemned.

Q. What is then commanded to be done

A Catechisme containing
done by this Commaundement?

A. Wee are commaunded to keepe our selues pure and chaste vnto GOD in his woorthippe: which is to cleaue to euerye point of that, which hee hath in his woorde prescribed: and to keepe our selues cleane both in bodye and soule, from y^e Idolatrous & superstitious inuentions of men.

Q. So that a man doe not superstitiously abuse the things, which Idolaters haue deuised: it seemeth that the things of them selues being indifferent, a man may communicate with them?

A. That is not so, for the free vse of the things is taken away, because God wil not haue his seruantes to be like vnto the seruantes of the Deuill, nor to be partakers with them, otherwise why should not y^e meat offered vnto Idols be indifferent to bee eaten?

Q. Then the things which haue bin abused, are vtterly to be abolished?

A. We are to put difference: for there are things which were ordayned by God for necessary vse: al the abuse in the worlde cannot abolish these: but they are to be reformed. There are other things, which god neuer appoynted, but were inuented by men: these can neuer be washed so clean, but there wilbe

the summe of religion.

will be some spot in them. And therefore the true reformatiō, is by utter abolishing of the

Q. What is meant by the wordes which folow in this conymaundement?

A. The first parte of the wordes which folow, when he saith, I thy Lorde thy God am a Ielous God, and visit, &c. do containe a very sharpe theatning against Idolaters. For he doth affirme, that as he is a stronge God, so also he is iealous, and will not beare the spiritual whoredome in those that comit it, but wil punish the, & their seede after the.

Q. Is not this contrary vnto that which God saith by the Prophet Ezechiel, that the sonne shall not beare the fathers offence h.

h, Ezech, 18,

A. It is not contrary, for there by the Prophet is sent to reprove those, which did vse this proverbe, The fathers did eate sower grapes, and the childrens teeth are sette on edge. Which was as much as to say, our fathers committed the sinne, & we their children do beare the punishment & smart for it. Thus they did cleere them selues, and blame theyr fathers: but god doth shew, by he doth not punish the children of wicked fathers, unlesse by children themselves be also wicked. Now in this God doth as much as if he should thea-

A Catechisme containing

threaten þ he will leaue the children of Idolaters in the sinnes of their fathers, and deprive them of his graces, that so they may be damned. For God doth severely visite þ sins of þ fathers vpon the children, whē he doth reiect the children, as the cursed seede of cursed parents.

Q. What is the other part of the words?

A. A sweete promise which God maketh vnto those which loue them, þ he will blesse their seede after thē vnto a thousand generations.

Q. Hath God tyed him selfe in this vnto euery perticular?

A. Not so, for God hath bestowed his graces vpon some children of very wicked parents i. And some of the children of righte godly fathers haue bene gracelesse k.

Q. What say you to the third commandement? Thou shalt not take the name of the Lord thy God in vaine &c.

A. The sum of the Commandement is, that wee shoulde by no meanes abuse or prophane the name of God: but as it is most glorious so to giue al due honour & reuerēce vnto it. Q. What do ye vnderstand by the name of God? only the words which we speak, when we call him God or Lorde?

A. Wee may not restraine it into so narrow

I. v. Sam. 19.

k. 2. Sam. 16.

the summe of religion.

row a compasse: for the name of God is in al things, which set forth his maiestie, & the renoume of his excellencie. As for example, the glory, the greatnes, the power, the wisdom, & the goodnes of the diuine maiestie, which shine in the heauens, in the earth, & in the sea: Also in his word he hath shewed himselfe more perfectly. Likewise his noble acts which he hath wrought in the gouernment of the world, & of his Church, do publish his name: for he saith he would get him a name in al the earth, when he dealt against Pharaoh. Also when Dauid in the Psalmes and other do cal vpon men to magnifie the name of god: or do set forth his name, they declare his workes and his iudgements m.

Exod. 14.

m. Psal. 102.

Psal. 106.

Q. Then expresse some particulars, by which men doe abuse the holy name of God. A. Men take his name in vain, when they behold the heauens and the earth, without admiration and woonderment of the God of glory, which hath framed them. Also when they heare of his great iudgements, and worthy actes, and their heart not stricken with reuerence & feare. Likewise when they heare his word, think of it, or talk of it vnreuerently, to make a light matter or a ieste of it: or to myngle it with light Jesses:

A Catechisme containing

as in stage playes, or such like. Moreover, when men call on God in prayer, and doe it not as it should be: as to pray they knowe not what: to aske according to their lustes and fantasies: to speake with their mouth, & their hartes wander in by-thoughts, or when they professe Gods word, and liue not there: after: for they cause the name of God to bee blasphemed, whereas they shoulde by theyy profession purchase honour vnto it.

Q. Are these all the wayes, by which men take the name of God in vaine?

A. There are many wayes, whereby men take the name of God in vaine: A man cannot recite them al, though he should studie long. Men do so woly prophane this excellent name: when they are periured: when they sweare rashly: when they curse: when they vse the words of the scriptures, and the name of God in charmes and coniurations.

Q. What doe you call rash swearing?

A. When men sweare without cause: no matter of waight to moue them: or no necessitie to enforce them.

Q. Men suppose that they do not offende, when they do not sweare falsly: and because they will not take the
name

the summe of religion.

name of God to abuse it, they were by small thinges, as by cocke and pye, by the mouse foote : and many other suche like, doe these offend?

A. Our Sauour Christ doth confute both these things, for whereas the Scribes and Pharisees had taught this, Thou shalt not forswear thy selfe, hee saith, Swear not at all. And whereas they thought by taking the creatures to let the name of God goe free, hee proueth, that hee that sweareth by any creature doth swear by the Lord: The heavens are his throne, the earth is his footestoolle : Jerusalem is the Citie of the great king. Thou shalt not swear by thy head, for thou canst not make one haire white or blacke n.

Mat. 5. 33.
34-35-36.

Q. What is then the reason whereby hee proueth that those which swear by creatures take the name of God in vaine?

A. Because the name of God is vpon all his creatures, euen the smallest, for there is a glorious power and wisdom in the least thing which wee see : and such as farre surpasseth the capacitie of all the creatures in heauen and earth : for they cannot all make so much as an haire of nothing.

A Catechisme containing

Q. What doe yee thinke then when men sweare by their faith & other suche like othes?

A. I affirme that they doe greuously sinne by taking the name of God in vaine. **Christ saith,** Hee \bar{y} sweareth by heauē, sweareth by the throne of God, and by him that sitteth thereon. Then must it needes bee, \bar{y} he which sweareth by his faith, sweareth by \bar{y} word of God vpon which it is grounded, by the holy ghost who is \bar{y} worker thereof, by god \bar{y} father & by Christ, vpon whom it laieth holde.

o. Mat. 23, 22

Q. Some sweare by the Diuell, some by the masse, by the roode and such like, do these offend against this commandment?

A. They doe offend greuously against this precept, in as much as they giue away the glory of Gods name vnto those thinges which are abhominable. It is a part of the due honor which we owe vnto god, to sweare rightly by his name: & therefore God complaineth as injured, when he saith they sweare by those that are no Gods p.

p. Ier. 5. 7.

Q. What meane the wordes which followe, for the Lorde will not hold him guiltlesse whiche taketh his name in vaine?

A. These

the summe of religion.

A. These wordes are a very be-
ment threatening, by which the Lord would
terrifie men, that they bee not bolde to abuse
his name.

Q. What needeth this, when there
is a general curse pronounced?

A. There is great neede of this, as ex-
perience teacheth, because mē see exceeding
light by the name of God: and count it ei-
ther no, sinne, or at the least a very small
sinne: and this you may see in the wordes
of many, who abusing Gods name by rashe
swearing, or otherwise, tell them of it, and
they answer, I pray God we doe no worse,
and then we care not.

Q. What is the cause that men thinke
so light of the breach of this lawe, when
God maketh it so waightie?

A. The very cause is this, that mens
heartes are stuffed full of prophane igno-
raunce of Gods glory: for if they did see
the most precious glory of Gods name, they
coule not so tread it vnder their feete as a
thing of naught.

Q. Let vs proceed to the fourth cō-
mandement, which is the sanctifying of
the Sabbath. Wherefore doth he say, re-
mēber thou keep holy the Sabbath day?

A. By

A Catechisme containing

A. By this speeche, when God saith, Remember, hee doth put vs in minde of our dulnesse: for it is as much as to say, yee are so addicted to your owne worke, and your mindes so set vpon worldly things, that yee forget all holy exercises, and passe them o-uer.

Q. Is this commandement in euery respect with vs, as it was before the com-ming of Christe?

A. It is not. For one part of this com-mandement was ceremoniall and ceased with other ceremonies: another part of it was moiall, & that was from the beginning, and must be to the end.

Q. What is it in the Sabbath which was ceremoniall?

A. They were commanded that day to rest from all bodily worke: whiche was a signe of sanctification: for thereby was meant, that they shoulde cease from sinne, and sinnefull affections, which are called their owne woordes and woorkes, and giue by themselves to be led by the holy ghost, to worke the woorkes of God.

Q. Is the substance of this abo-lished?

A. No in no wise, for wee haue it ac-
complis

the summe of religion.

plished in Christe, by whom wee doe enter into the rest of God, q. ceasing from our owne q. Heb, 10, workes as God did from his, this is the con- 19 tinuall Sabbath, which we must keepe all Ephs. 2, 18 the dayes of our life vnto God.

Q. It seemeth then by this doctrine of the Sabbath that there is nothing in man, which is not contrary vnto God, and also abominable in his sight.

A. That is most manifest. For if there were any goodnesse left eyther in our will or in our affections, wee shoulde not bee willed to cease from it. But this continuall Sabbath is so; to cease from all our owne workes, which is to denie our selues.

Q. If the ceremonie bee abolished and the Sabbath continuall, then it seemeth that the seventh day is no more to bee regarded then another day?

A. In respect of any such signification of holinesse, it is to bee regarded no more then another day. But yet it differeth from other dayes in respect of the other vse of the Sabbath, which was from the beginning, & which must continue to the end. For from the beginning God blessed the seventh day, and did separate it from other dayes.

Q. What is then that other vse of the

A Catechisme containing

the seuenth day which we must be mindfull of?

A Men are to set their worldly business apart that day, and to giue them selues vnto holy exercises, as the hearing of the worde preached in the publike assembly : to praye with the congregation to communicate in the ministracion of the Sacramentes : to meditate vpon the worde, for the increase of faith, knowledge and godlinesse.

Q. Are not men for to heare the worde of God preached in the weeke daies? For some reason thus, sixe dayes shalt thou labour : & therefore vnlawfull to goe to a Sermon on these dayes?

A. These are very ignorant and prophane, which reason after that sort. For both God say they shall labour euery houre of those sixe dayes. Can they not find one spare houre in the weeke to play a game at the cardes or bowles, or to hunt and to sit & talk merily together? can men spare some time for these, and not to seeke God, and yet not bee of those wicked, which the Apostle saith are louers of pleasure, more then louers of God? These also are not the best obseruers of the Sabbath day, which are so careless to seeke God in the weeke dayes. Hee is blessed which doth meditate in the lawe of

the summe of religion

the Lorde day and night 5.

Q. Tell mee then how men offend s. Psalm. 1. 1.
God in breaking this commandement 2.
of the Sabbath?

A. Men doe breake this holy law many waies, & go vnder the displeasure of God, as committing a greuous sinne. But first in generall they offende, which doe so neglect the time, that they doe not profite in knowledge, faith, and godlines by the day: Also those which occupie themselves in any thing, which doth hinder them from profiting by holy exercises. In particuler, those which are idle, those which go to visite their friends in feasting, & occupie their trade of worldly busines: that sende abroad their seruants to gather vp their dets or such like. Much more those which runne to playes, bearbaytings, Maygames, or & spend & time in drinkeing, carding, dicing, or other such vanities.

Q. Yee say those breake this comādemēt which do not profit in faith, knowledge & godlines, by the day: How shall those do which haue not the means, but are vnder an vnlearned, or an insufficient minister of the worde?

A. They are not excused, because they haue not the meanes at home, for they ought

A Catechisme containing

ought to trauell and seeke where they may
bee edified : for if they? Cattell did want
water at home, they woulde drinke them to
water at another Towne, and them selues
woulde trauel two or thre myles for meate
that day, rather then bee without. Also men
are without excuse, because they like better
to spend y day in their lusses thē for to haue
the holy exercises of the worde. For doubte-
lesse if they did earnestly desire it and long
for it, God would send them faithfull shep-
heards which should feede them vnto life e-
ternall.

Q. These foure commaundements
are the first table of the law : the reste
whiche followe are the second table. Is
there any thing to bee obserued in this
order which God vseth?

A. Ye a no doubt : for looke howe the
Lord excelleth men, so also the duties which
doe immediately belong vnto him are more
excellent, then those which belong vnto mē.
And this is to bee obserued against those
grosse men (if they be worthe the names of
men) which regarde no more then outwarde
deedes towards men : if hee bee an Idolat-
er, or superstitious, or an heretike, or a blas-
phemer of the Gospel, or a swearer, or a
mispende,

the summe of Religion.

mispende of the Sabbath: if hee wil keepe
suche in bargaine and bee true of his word:
or if hee keepe a good house, or giue almes
or suche like: they will say hee is a good
man: and if hee goe not to heauen, they
knowe not who shall. But we must learne
that none are good men, but those whiche
regard to walke in all duties, both in the
first table of the Lawe and also in the se-
cond.

Q. When God rebuked the Israelits
by the Prophetes, hee findeth fault with
them for want of dutie in man towards
man: and commendeth mercie & pitie,
iustice and iudgement: as though they
were the speciall things required.

t. Mich. 6. 8

A. That is very true, that God by his
Prophets sundrie times doth so vige the du-
ties of man towarde man, as though they
were the summe of all: But this was not to
preferre the second table of the lawe before
the first: but to detect hypocrites which busi-
ted much of zeale towards God, for hee pro-
ueth that they had no loue of God, seeinge
they dealt so wickedly one against another.

Q. Let vs then proceede vnto the
first commandement of the second table:
Honour thy father and mother.

G

A. This

A Catechisme conteining

A. This commandement is great, as it may appeare, not onely because it is set in the toppe, or cometh in the forefront of preceptes towards men: but also by the greivous penaltie which was set vpon it: that the disobedient childe vnto father and mother should die the death: he that did curse father or mother, he that did strike father or mother, should also die the death v. And moreouer, as S. Paule gathereth, it is the first commandement with promise w: For the promise of the blessing which God annexed vnto it, doth shew how precious a thing it is before God, that children should honour their parents.

v. Exo, 21. 17.

Leuit. 20. 9.

w, Ephe, 6. 2.

Q. How is it said that this commandement is the first with promise, when as there is a promise annexed also vnto the second commandement?

A. This is the first commandement, which hath a speciall or particuler promise by it selfe: For that which is added to the second commandement is general to all. For he saith, I will shew mercy vnto thousandes of them that loue me, & keepe my commandements.

Q. What doe yee take to be meant by the honour which children are commaunde

the summe of religion.

made here to yeeld vnto their parents?

A. All the duties they owe, are comprised in this one worde honour : how they are to obey them, to loue, reuerence, & cherish the, especially when they growe to bee poore, or weake, or aged. For this was a common saying of parents, that their children should bee the staffe of their age,

Q. Is there onely the dutie of children to be considered in this comendement?

A. There is also the dutie of parentes towards their children contained : and not onely that, but also the dutie of all inferiours, as the wife to the husband, the subjects to their prince, the seruants to their masters, the people to their teachers, the young to the aged : And contrariwise of all those superiours towards their inferiours.

Q. What reason haue yee to shewe this, Seeing here is set downe expresly no more but that which children owe to their parents?

A. There is great reason and manifest: first for Parents, when God willet children to honour them : they are also bounde to doe those thinges for whiche they are to bee honoured. Also for all Superiours

A Catechisme conteining

they are sicly represented by the titles of fathers and mothers in respect of the affection which shoulde be in them vnto their industrious.

Q. Then let vs briefly consider the seuerall dueties whiche are required in each of these: and first shew wherein parents are bound vnto their children.

A. The father and mother are bound as concerning this bodily life to make honest prouision for the sustenance of theyr children. And therefore the vnchistie Drunkards and drunkardes, whiche wast away their goods, whose children may well bee counted fatherlesse, & their wiues widows, doe very vnnaturally sinne, and breake this commandement of God.

Q. Is there no further thing required at their hands then this?

A. Yes they are to care not only for the body in this life, but also most especially for both soule & body in the life to come, & therefore they are inioyned to bring vp their children in the nurture and instruction of the Lord x, whereby wee may see not onely how these are deceiued, whiche when they haue brought vp their children, and prouided well for them in the world, wil say they haue done

the summe of religion.

done their parte, although they haue not taught them to know god: But also what a greate account they haue to make before God for the soules of their children. By whiche also wee may iudge howe cruell those are, euen moze then sauage beastes, who not onely by negligence in not teaching their children the feare of God: But also by corrupt example doe leade them into euill, and so murder their soules: for the childe insteede of a godly instruction doeth heare his father, sweare, lye, sclander and raple: both see him deale deceitfully and vniustly, and to walke in euerie euill way.

Q. Then you do not account those fathers to haue discharged their whole duetie, which doe teach theyr children to say the tenne commaundements, the Lordes prayer, and the articles of the faith: and say they haue done what they can.

A. It is most sure they haue to render account vnto God for a farre greater matter then the teaching them to speake these thinges: for they are to see that they vnderstand them: they are to instruct them in all points of true religion: they are to shewe them the steppes of godlinesse, they are to

A Catechisme containing

exhort them to all diligence, yea & to charge them to feare God : and to walke in his wayes.

Q. All men are not able to doe this you speake of?

A. The more shame for them, that they will be fathers, before they can do that which is the ductie of fathers, and the more heauie iudgement carryeth for them, for casting away and spilling the soules of their children.

Q. What is required at the handes of the wife to her husband?

y. Ephe. 5. 22

23.

1. Pet 3. 1. 2.

3. 4.

A. It is the dutie of the wife to bee in subiection, to shew all obedience, and reuerence, and loue, vnto her head : and that with a meeke and quiet spirite y.

Q. What is the part of the husband vnto his wife?

A. The husband ought to loue & cherish his wife : And because she is the weaker, and subiect to infirmities, hee is to put away all bitterness, and tyrannicall roughnesse : and to guide her with wisdom and discretion : to couer her infirmities, and to heale them : and for suche knowledge as she wanteth hee is to instruct her.

Q. Howe if the husbände bee an

vn-

the summe of religion.

vngodly and a frowarde man and not meeete to bee an head to gouerne, being rather like a mad bedlim then a discrete guide?

A. The wife is to doe her dutie notwithstanding, for why did shee make suche a choyce, when shee should haue been most carefull to marry in the Lorde? And shee is to bee the more hezdefull: that by her godly and chaste conuersation ioynd with meekenesse, her husbände may bee wonne from his naughtie life. Likewise, the man which is coupled with an euill wife, is to vse all godly meanes, and discretion to draw her to the Lord.

Q. What owe the seruants vnto their masters?

A. The seruants ought to loue, reuerence, and obey their masters, to doe their ^{2.C.3.3.11.} worke faithfully, both in sight and out of ^{23.} sight: To see nothing goe to wracke, nor to spoyle any thing, nor to pilferre: But to shewe all faithfulnessse and diligence.

Q. What must the masters doe vnto their seruants?

A. They are bounde in dutie before God, not only to deale kindly and louingly,

A Catechisme containing

b. Ephe. 6.9. and to doe them no wronge, neither by defrauding nor oppressing them b: but also to instruct and teach them the true knowledge of God.

Q. What prooffe can you shewe that masters are bounde to teach their seruants?

A. There can be no reason shewed against it: for when it is plaine by the scriptures that euery man is bound in conscience to admonish and instruct his neighbour, whē hee goeth astray c: Who can doubt but that a man is much more bound to doe it to those that are vnder his charge, and of his own familie.

Q. What doe you thinke of those men which doe not this?

A. Howsoever they take themselves, it is manifest that they haue not so muche as the shewe of Christianitie, nor of any godly minde: For can those bee good whiche suffer their family (whiche shoulde bee a little Church) to bee so full of wickednesse, as roysling, swearing, rayling, lying, quarrelling, and all other filchinesse, that is euen a little hell: and neuer goe about to examine and instruct them in any goodnes.

So

the summe of religion.

So that they haue their woork wel done in the weeke day, they care not where they become vpon the Sabbath day: They neuer examine them how they profit by the worde.

Q. What is the duetie of subiectes to their Prince?

A. The Subiecte is to loue, honour and obey the Prince, and because he is defended both in his life and possessions by the Prince, hee is to be ready with his body and goodes to defende his Prince: and with a ready & cheerefull mind to pay tribute, and such like.

d. 1. Pet. 2. 17
c. Ma. 17. 24. 25
Rom. 13. 6.

Q. What is required of Princes and gouernours?

A. It is their duetie for to seeke the benefit of their subiects, to cherish and maintaine the good, and to punish euil doers. And this must bee by such lawes for temporall matters, as be equall, and for spiritual matters, as do maintaine sound religion.

Q. The subiecte is to obey the Prince and the childe his father: Is this obedience to be shewed in all thinges?

A. They are to obey them in the Lord, and not further: for if they commaund that which God forbiddeth, wee muste obey God

A Catechisme containing

f. A. 5. 29.

& 4. 19.

g. Deu. 7. 2. 3. 4.

1. Cor. 7. 39.

rather f. If the Prince should set up false religion, the people must not receiue it. If the Father would match his Sonne with a wicked woman, or his Daughter with an euill man, boyde of true religion, they are to refuse, beecaufe they are commaunded to marry onely in the Lord g.

Q. What are the people bound to shewe vnto their Pastors?

h. Mal. 2. 7.

1. 1. Cor. 4. 1

A. They are bounde to esteeme them, as the Messengers of the Lorde of hosts h, and disposers of Gods graces i, they ought to submitte themselues vnto them, to bee taught and guyded, and to obeye them in the doctrine whiche they teache: And to followe theyr steppes k. They must also prouide things necessarye for their sustentation l.

k. He. 13. 7. 17

1. J. Tim. 5. 17

Q. And what must they doe to their flockes?

n. Ioh. 21. 15

16. 17.

1. Pet. 5. 2.

1. A. 20. 27.

1. Pet. 5. 2.

1. 1. Pet. 5. 3.

A. They are most straightly bound to watch over the flocke, and to feede them m, to open vnto them all the counsels of God, and to doe it faithfully n: They must also be patterns and examples in al goodly conuersation o. For if they faile in eyther of these

the summe of religion.

these, they bee not true Shepheardes, but
Woolues and Hyrelinges.

Q. What must be the behauiour of
youth to the aged?

A. They must honour and reuerence
the gray heade p.

p. Leui, 19.32

Q. What must they shewe vnto the
younger sorte?

A. As they be aboue them in yeeres,
so must they excell in knowledge, wisdome,
sobrietie, and staydnesse q, so that their very
countenaunce must bee as a hydle vnto the
lustes of youth, that they maye bee ashamed
to bee wanton and lyghe in theyr presence.
And there is no greater shame, then to see
olde persons foolish, ignorant, vaine, gi-
uen to boyishe trickes, and lightnesse: which
spopleth them of all reuerence, and causeth
them to bee condemned.

q. Tit, 2.2.

Q. The promyse seemeth to haue
little force in it: for if wee consider the
miseries and daungers of this life, wee
will easilye confesse it to be farre better
to bee out of the worlde.

A. Longe lyfe in it selfe is not suche
a blessing: for to the vngodlye it is a
grie-

A Catechisme conteining

greenous curse, because it had benee farre better for him to haue dyed in his cradle: But yet it is a great blessing, when GOD giueth it as a token and pledge of his fauour, and when a man is so guided in it, that it is to the increase and heaping vp of his euerlasting glory.

Q. The next commaundement forbiddeth to commit murther.

A. This precept is of great waight, for the shedding of mans blood is a thinge which God much abhorreth, as it may appeare by the penaltie, & the murtherer shuld

. Num. 35. 16 without al pitty be put to death.

Q. Is there no other murther here forbidden then, when a man dooth kyll with a weapon, or is the cause by anye meanes to take away life?

A. Yes, this Commaundement is expressed in one worde, but yet it extendeth it selfe very largely, which will more euidently appeare, if we consider certaine rules whiche are generallye to be obserued in the law.

Q. Which are those?

A. First, that the law of God is not as the lawes of Princes, that a man can say, thought is free: but it bindeth as well the inward

the summe of Religion.

inwarde partes of the mind, as the outward partes of the body: Also where God forbiddeth any thing, he commaundeth the contrary. Likewise that which wee noted in the seconde Commaundement, that where god forbiddeth any one sinne hee forbiddeth all other, that are of that kind, he forbiddeth all things that are accessaries vnto it, al things that doe nourishe and breede it, and so condemne both the roote and braunch.

Q. Shewe then howe men commit murther?

A. Our Sautour Christ in the 5. Cha. of Math. dooth asseyne, that anger, taunting, and reproachfull speeches are murder. s. S. Iohn saileth, that hee which hateth his brother, is a murderer, and no murderer hath eternall life, abiding in him c. Then crueltie, vnmercifulnesse, oppression, fighting and quarrelling must needes bee murder. s. Mat. 5. 21.
22.
c. I. Ioh. 3. 15.

Q. Then it appeareth, if these and sundry other such like be murder, because murder is bred and cherished by them, that many men bee murtherers, which doo not take them selues to bee so.

A. This Commaundement doth litle nigher

A Catechisme containing

nigher vnto men then they suppose: For by nature wee bee all murderers: And if there were no chaunge by regeneration, nor no outward penaltie to restraine, it woulde breake out, and menne in theyr anger, surpe, and hatred, would slea one another without pitie: Nowe GOD dooth iudge of these, as they lye in the heart.

Q. Doe not these kindes of murders caste men out of the kingdome of God?

A. No Murtherer shall haue euerglasting lyfe: No mannes prayer canne bee hearde, so longe as hee hath a murderers minde.

For the Lorde saith, when yee stretch forth your handes, I will turne away mine eyes, for your handes are full of bloud v. The Apostle willethe to lifte vppe pure handes without wrath w. If a manne bee fierce in anger and surpe, cruell in malyce and hatred, boysterous in reuenge, and full of reuiling and reproach: This man beefore GOD is a ranke murderer, with a cruell heart, and bloudye handes: and his prayer is as acceptable vnto God, as if hee should offer a Dogge in sacrifice,

Q. What

the summe of religion.

Q. What are wee then to looke vnto, in our repentaunce in this Commaundement?

A. Wee must seeke to haue all bloudy & cruell affections killed in vs: as anger, hatred, desire of reuenge, pryde, contempte, and such like: and we must put on, and deck our mindes with gentlenesse, lowelynesse, meekenesse, kindenesse, and longe suffering, for these thinges are here commaunded.

Q. Proceede vnto the nexte Commaundement, Thou shalt not commit adultery.

A. For the breach of this law GOD did appoynt death, to declare in what great detestation he hath adulterers. It is sette also before theste, beeing worse then it: As Solomon dooth make comparisou, and prooueth, that the adulterer is more abhominable then the Theefe y. And the cause y. Pro, 6. why menne make so small accounte of this sinne, is, that the adulterer, and the adulteresse, haue not theyr baynes dashed out.

Q. There was such punishment appointed in the lawe, but many suppose that

A Catechisme containing

that this rygour is taken away now vnder the Gospell, whiche is the tyme of grace.

A. Those are greatly deceiued: for looke howe a man is more to bee blamed, which goeth out of the waye in the cleare Sunne at midde daye, then hee which goeth by night with a Candle: euen so are men more to be punished for such foule sinnes in the cleere light of the Gospell, then in the time of the law.

Q. Some thinke it great pitie they should be dealt withal, because they may repente, and beecome honeste: Also Christe willethe to let the tares growe with the Wheate, least in plucking vppe the tares, the plucke vp the Weate also.

2. Mat. 13. 29.

30.

A. Some indeede make such reasons, but without all reason: for so they maye say of Theeues and Murderers, It is pyttie, they may repent. Also when they alleadg that the Tares must be let alone, that is not meant of open offenders, but of close Hypocrites, which are like good men: for it is Darnell, which Christ speaketh of, which is so like wheate, that it can hardlye be discerned, vntill it shoote forth the eare.

Q. They

the summe of religion.

Q. They do alleadg also that Christ did not condemne the woman to death, which was taken in adultery, & brought before him a.

A. They doe alleadg it very unskillfully, not considering, that Christe came not to take vpon him ciuill power, as a iudge to put to death: but to preache the Gospel, and to call men to repentance: and therefore when one prayed him to commaund his brother to deuide the land, he answered: Na, who made me a Iudge, or a deuider b?

a. Ioh. 8. 3. 16
12.

b. Lu. 12. 13. 14

Q. Come then vnto the wordes of the Commaundement: Doe yee thinke there is here any thing condemned; but the outward acte of fornication, adulterie, incest, or such abominations?

A. Our Sauour Christ saith, that hee which looketh vpon a woman, and lusteth after her, hath committed adulterie in his heart: Also this must needs bee confessed, that all things, which do nourish and breede vncleane lusts are condemned here: as sorres of ribaldry, filthy and light communication, enticing apparell, gluttony, drunkennesse, vncleane, and vncaste looks, dauncing and such like.

Q. The Scripture doth mention, that

H.

daun-

A Catechisme containing

dauncing was vsed and allowed.

A. The scripture doth not shew, that euer anye helpe man or woman did vse this wanton kinde of daunsing of men and women together, whereby their inward lustes are stirred by and increased. There was another kind of daunsing, wh was allowed.

Q. What is here then commanded to the seruants of God?

A. All chastitie and purenesse, both of bodye and minde, sobernes in meate, drinke and apparell, with such like: Men must also take heede to the ir eyes, least they come to haue eyes full of adulteries, by viewinge the beaucie of women.

Q. It followeth in the Commaundements: Thou shalt not steale: How far doth this extend?

A. It extendeth thus farre: firste that a man shall not wrong his neighbour in his goodes, by taking ought from him, or hurting him in the thinges he possesseth. Then on the contrary part, he is commaunded to be carefull for the wealth and prosperitie of his neighbour.

Q. Shewe then the particulars, in which men offend in the first part.

A. Men doe not onely commit theft, when

the summe of religion.

when they laye violence handes vppon the goodes of others: but also by extortion, vsury, inbrie, and all kinde of Cosinage and deceites in buying and selling: by destroying their coine, and hurting their cattell.

Likewise when they inwardly so couet the goodes of their neighbour, y they seeke to win it from him by cardes, dice, or bowles.

Q. Do ye iudge that theft for men to increase their goodes by gaming?

A. There is theft first in the heart, both of him that winneth, and of him that loseth. For ech doth desire to gaine by the hurt of y other. Then there is theft in both outwardly committed, in him that winneth, because he seeketh riches by a meane which GOD hath not sanctified, because a man by it doth neuer benefit him selfe, without the hurte of others. The lesse comitteth abhominable theft, because by this meanes he robbeth his wife and his children, or the poore: or dooth not imploie his riches to good vses, for which GOD hath giuen them.

Q. Is a man bound in conscience, when hee selleth anye thing vnto his neighbour, to disclose the faultes of it: and so to take no more for it, then it is worth?

A Catechisme containing

Mat. 7. 12

Q. That is without all doubt: for the general rule is, that whatsoever pee woulde that men should do vnto you, even so do you vnto them. There is no man that woulde be hurt & hindered by the deceit of an other: Therefore when hee deceiveth & hurteth the wealth of his neighbour, he doth commit theste.

Q. Then it appeareth, that there be a number of menne, which are arrant theeves, & yet disdain to haue the title.

A. It is euen so: for they which finde their neighbours goods when it is lost, and conceale it: They which defraud, and tobiich seeke by sleighes of lawe to defeat true owners: also those which do nibble, & pilfer the bales of a penny at a time: haue al of the same sheeuill heart, that if it were not, that they feared the gallowes more then God, they would breake out into al violent theste.

Q. Are al these thestes to be repented of, and rooted out of the heart, before a man can enter into the kingdome of god? and is a man to restore the theste?

A. No theste shal enter into the kingdom of heauen, although he should be but a theste in heart. Moreover, he which dooth repent in deede, if he be able to restore, hee will, least hee should be like a cutte-purse, which

the summe of religion.

whiche shoulde craue pardon of the Judge,
and keepe fast the purse which he had out in
his hand.

Q. What is the other parte, which
we are on the contrary commaunded?

A. Wee ought so to loue our neigh-
bour, that we be carefull of his prosperitie,
and ready to cherish and saue his goods, if
we should see any thing of his in danger to
be lost: as his ore or his Asse, althoughee
be our euemie wee ought to dyne it home,
when we see it goe astray: Also wee are
bound if our neighbour be poore, and wee
rich, to minister vnto his necessitie. e. Deu. 22. 1. 1
f. 1. Ioh. 3. 17.

Q. The ninth Commandement saith,
Thou shalt not beare false witnes against
thy neighbour: what punishment was
appoynted for the lying witnesse?

A. It was ordayned by God, that if
the false testimonie were found out, that then
he which did wrong euidence shoulde beare
the same punishment, that he woulde haue
brought vpon his neighbour: if hee bare
false witnesse in a crime of death, then he him-
self died for it: if it were to be whippen, or
beaten with rodde, then was he beaten. g. Deu. 19. 17.
18. 19.

Q. What are the sinnes against this
commandement?

A Catechisme containing

A. I will the giuing false testimonye against any before the Iudges, or suche as were to decide matters: Then the raising & spreading of false tales, lyes and sclaunders: Also the ready minde and open eares to receive euill reportes against other men.

Q. It cannot bee denied, but that such as doe raise vp and spread false tales, to defame others, doe committe a wicked sinne: beecause they spoyle a man of his good name, which is a precious thing: But what reason is there, that such should be blamed, as haue not bin the denisers of the sclaunder, but haue only heard & reported it vpon the wordes of others?

A. There is great reason whye they shoulde bee blamed: for if they had any loue in them, how could it delight them to heare euill repute of others, with such a desire to haue it true: for the carnall minded men, which hate the light, are right glabbe whē they heare any euil of those, which profess godlines: which doth bolden sclaunders to tel the such lies, as haue no colour of truth. But a godly mind is grieued to heare of euil in a other, and if it be true, yet he will not blase it abroad to defame him.

Q. Is

the summe of religion.

Q. Is it then an offence, and a breach of this commandemēt, for a man which doth know an euil vice in an other, and doth tel it abroad?

A. The end why a man doth a thing is much: for if he do it of a grudge to y man, he doth sinne: but there may be profit in doing it, both to further Gods glory, and also to benefit men: for if there be a man whiche is of good estimation for truth and honesty, which is an enemy to the truely: a good manne ought in suche a case to disclose his faulces, and to disgrace him, least his credite hinder the truely, and keepe others from it. This rule did Christe obserue againste the Scribes & Pharisees, in laying open what Hypocrites they were, and so spoiling them of their good name and estimation h.

h. Mat. 23. 1

Q. There remaineth, Thou shalt not couet thy neighbours house, Thou shalt not couet thy neighbours wife, nor his man seruant, nor his maide seruant, nor his ox, nor his Asse, or any thing that is thy neighbours. Is al this but one commandement?

A. It is al but one Commandement, albeit there be diuers branches, yet they set forth but one sinne.

A Catechisme containing

Q. Dooth this Commaundemente containe in it any thing seuerall, or is it onely a repetition of the former. For he that dooth inwardlye wishe to haue his neyghbours goodes is a theef: and here hee saith, Thou shalte not couet thy neyghbours house: Hee which lusteth after a woman, is an adulterer. And here he saith, Thou shalt not couet thy neyghbours wife: It may seeme therfore to be but a bare repetition of the former.

A. That were a great absurditie, for then they coulde not bee called tenne Commaundementes, beecaufe there shoulde bee but nine, if this last were a repetition.

Q. Shew then the difference betwene this precept and the other.

A. True it is, that þ vncleane lustes of the hearte bee adulterie, the desires and intentes of the minde to get other mennes goodes are theefe: and so in the other Commaundementes, beecaufe God is a spirituell Lawe-giuer, his lawe bindeth the spirit and the soule, as well as the body: But yet there is a difference betwene the last precept, and the other: for this is more inward, and toucheth more deeply, and sitteth nigher then they.

Q. This

the summe of religion.

Q. This seemeth hard, for howe can any thing bee more inwarde then that which restraineth and bindeth the inwarde desires and intentes of the soule. Declare this thing therefore more plainly?

A. The other commaundements doe reache to all the inwarde motions of the heart, which go with deliberation and consent: But this reacheth vnto those motions before they come vnto any consent, yea it reacheth vnto the roote, or fountaine it selfe of all euill thoughts: and so it goeth deeper then vnto the thoughts. What testimonies of the Scripture are there to declare this thing?

A. The Apostle Paule setteth forth howe close a sinne it is, when hee saith, I coulde not tell that concupiscence were sin, but that the lawe hath said, Thou shalt not lust i. *Rom. 7. 7.* Also S. James doth make it to bee the mother of the wombe, whiche doth craue and breed euill thoughts k.

Q. Those which take it then that covetousnesse is forbidden in this precept because he saith, Thou shalt not couet: and those which take it that Saint Paule and Saint James in the places cited, doe

k. *Iam, 1. 14.*

A Catechisme containing

Speake of the grosse lust, are deceiued.

A. They are greatly deceiued, which cometh to passe through the barrenesse of our language, which lacketh wordes to expresse these things: for the worde which we translate in the commandement, Thou shalt not couet: in the tongue which the Scripture was first written in, is nothing neare the worde which doth signifie couetousnes. Also that which is translated lust, in S. Paule, and James, both not in these places, (bearing the word which is vsed in this commandement) signifie the grosse lust of the heart, which goeth with liking & consent: for naturall vnderstanding doth take that to be euill. But S. Paul did not know that this was sinne.

Q. What is it then which is heere forbidden, to speake more fully?

A. Here is the naturall infection of originall sinne forbidden: out of which all other sinnes doe spring in vs. And therefore in this commandement children are founde guiltie. For the Apostle proueth them to be sinners, because they die. Now it is certain that the childe newe borne, or before it is borne cannot sin in word, deed, nor thought: But this concupiscence is in his nature, which conceiuet & hatcheth diuers sinnes, which

1. Rom. 5. 14.

the summe of religion.

which we see the buddes of, so soone as they haue any discretion.

Q. What haue we the to note in this commandement, that it reacheth vnto both the tables of the law, or that it containeth the whole concupiscence?

A. I do not thinke so, for although it be not mentioned in the first table of the law, yet when Christ giueth y^e summe of it thus, Thou shalt loue the Lord thy God with al thy hart, with all thy minde, with all thy thought, it forbiddeth & leaueth no place to any inward infectiō. Also the Lord in this last precept doth mentiō nothing but toward y^e neighbor.

Q. What do you gather for our repentance in this commandement?

A. As this cōmādemēt noteth vnto vs, y^e root & fountain of sin, & frō whence it is bred in vs, so must it lead vs to begin our repentance at y^e same: for so long as cōcupiscēce is not killed in vs, although we be reformed in our outward doings, yet wee are neuer the wære: for our heartes being uncleane still we lose all our labour.

Q. This being so secrete a poiso in our nature, how shal we know whē it is killed

A. A man shall easily know that it is killed, by the changing of his thoughtes, for
looke

A Catechisme containing

looke howe fruitfull his minde is still in
vaine, and corrupt motions, and looke howe
farre he delighteth still in them, so far there
remaineth life still in this wombe of sinne,
which conceaueth them.

Q. Wee may perceiue by the ope-
ning of the lawe, that when we are rege-
nerate, yet we come farre short of doing
any thing perfectly, according to the
straight rule: and therefore it may seeme
that it is to small purpose that wee
doe?

A. It is most true that euery one of the
regenerate so long as they liue heere, may
say with the blessed Apostle: The lawe is
spirituall, and I am carnall, solde vnder
sinne m. Also there is no good worke
which wee doe, but there is some leauen of
infection mingled with it: but yet it is vnto
great purpose that wee indure our to shewe
foorth good workes, because God is highly
pleased when we straine with all our might
to attaine as nigh perfection as may bee m.

Q. Doe yee allow then of their say-
inges, which speake thus, wee are weake
and fraile, wee cannot but sinne in euery
matter, wee doe well as nigh as God
doth giue vs grace, more we cannot doe.

A. These

2. Rom. 7.

2. Heb. 4. 1.
Phil. 3.

the summe of religion.

A. These sayings are true in them selves to bee allowed: but yet the great abuse of them which is common, is in no wise to be liked. For when an euill disposed person to excuse himselfe and to couer his sinne both answere thus, wee are all sinners, wee cannot but sinne: It is a foule abuse. Also when an ignorant and slouthful person vnto all goodnesse shall say, I doe well as neere as God will giue mee grace: It is naughtily spoken, for God is readie to giue and bestowe his graces in plentiful measure, if they would seeke and vse all the holy meanes and exercises that hee hath appointed.

Q. Let vs come now vnto the Sacraments of the newe Testament: and first how many bee there?

o. 1. Cor. 10.

A. There bee only two: that is, Baptisme and the holpe Supper of the Lorde.

Q. To what ende and purpose are they ordeined?

A. They serue to confirme and strengthen faith, and to further repentance.

Q. Faith commeth by hearingp: & so repentance is wrought.

p. Rom. 10.

A. But God hath two sortes of

17.

scd

A Catechisme containing

teaching, to drawe vs nigher vnto himselfe. The one by the opening of the word, which doth display and offer vnto vs, all the treasures which are in the sonne of God: The other by the Sacraments, in which hee doth offer and set before vs the same thinges, in a kinde of teaching applyed vnto our dul nature. For whereas wee being lumpishe and heauie, our faith and minde doth not so readily mount vj into heauen, GOD doeth mosse louinglye reache forth his hande, and so set vs ladders to creepe vpp by.

Q. Howe shoulde these earthlie creatures haue suche power in them, as to carrie mens mindes vp into heauen?

A. The thynges of them selues haue no suche power: but the institution of God, who hath appoynted them, to represent and set before vs Spirituall and Heauenlye thynges, and also the truth of GOD which doth assure vs, as well of that which is signified, as of the signe: haue great force and power in them.

Q. Then yee are not of theyr minde whiche ascribe the power to the outwarde woorke, neither yet of theirs

the summe of religion

theirs, whiche count them base and needlesse?

A. Wee must beware that wee giue not that to creatures which is proper onely to God. For such as by grace vnto the signe (as though the woork be wrought by the deede) doe like blinde Asses rob God. Againe, those proude men, which are swollen so far that they eyes are closed vp from seeing themselves: supposing their faith to be so strong & their mindes so heauenly, that they neede not the vse of the Sacramentes: are much to be misliken. Euen as those which take vpon them to know better what is fit for them, then God doth.

Q. What may the Sacraments bee likened vnto, that we may more fully see the vse of them?

A. The Apostle calleth circumcision q. Rom. 4. 11. the seale of the righteousness of faith q: and it is without controuersie that other Sacraments are so also: looke then what vse there is of a seale in temporall thinges, the like vse is there of the Sacramentes, in spirituall thinges.

Q. Declare then more fully that point?

A. When a man hath a promise of any

A Catechisme containing

any good thing: hee thinketh it better when hee hath it in writing, but surest of all when it is sealed. Euen so God to make vs more sure, hath not onely giuen his worde written, but also hath set to his seale.

Q. If men were constant and true of their worde, there shoulde neede no seale to bee set thereto to confirme it. Doth it not therfore accuse the word, that the seale must bee put to it, for to make it sure?

A. There is no doubt but that the inconstancie of mans worde was the cause why the seale was added. But the thing is farre otherwise betwene God and vs: for it is not for any respect of the worde it selfe, that seales shoulde bee added thereto. (For the word of it self is infallible.) But it is the wonderfull kindnesse of God which doeth peeke so muche vnto our vnbeliefe: that rather then wee shoulde haue any doubt of the truth of his vchangeable worde; hee woulde set to his seale also to confirme the same.

Q. May it bee gathered by this, that the Sacramentes are to no purpose without the worde?

A. It is out of doubt a most foule abuse
any

the summe of religion.

and prophanation of the Sacramentes, to minister them vnto those which are not first instructed in the worde. For were it not a very foolish and ridiculous matter, for to put seales, and annexe them vnto a parchment without writing. What vse hath y^e seale, so long as there is a blanket?

Q. There is the same reason in both the Sacramentes: and yet Baptisme is giuen vnto those whiche are without knowledge?

A. It is ministered vnto infants when they cannot knowe any thing at all: But yet they are bounde to knowe so soone as they come to yeeres of discretion. For such as continue in blinde ignorance, hauing byn baptized in their infancie, do carrie aboute a seale set vnto nothing. For this cause the Apostles are willed to teach, & the to Baptize r. 1. Mat. 28. 19.

Q. How many parts do yee cōsider in a Sacrament?

A. There bee two in generall to bee considered: that is to say, the outward and visible signe: and the inuisible grace whiche is signified.

Q. What is that inuisible grace, which is represented in both the Sacraments?

A Catechisme conteining

ments?

A. That which wee obtaine in Christe: for in both the Sacraments our Lord Iesus Christ is set before vs, with the riches of his grace: euen painted out, vnto our outwarde senses.

Q. Proceed vnto the holy baptisme: and first shew the doctrine which it doth scale.

A. The doctrine is this, & whereas we were borne vncleane, euen a lump of sin, & therfore strangers fro god, & childre of his wrath: He doth incorporate vs into & body of his sonne, & wash vs from all vncleannes & filchinesse, and receiue vs into his owne family, to be heires of eternall life.

Q. How is this figured vnto vs?

A. By the water. For by it is set before vs, how we are baptized into Christ, eue into his death, burial, & resurrection. Also & washing with & water, which purgeth away the vncleannesse of the flesh: doth shew how the holy ghost doth inwardly wash away our sinnes in the blood of Christe.

Q. Is Baptisme only the scale in gods behalfe: by which hee doth assure vs of this newe birth and regeneration in his sonne?

A. It

the summe of religion.

A. It is the seale set to in the couenant
betweene both parties as wel in our behalf,
as in the Lordes. For as God doth thereby
binde himselfe vnto vs to bee our God, by
setting to his seale: So also doth it binde vs as
the seale of our vowe, which we haue there
solemnely made, to be his people, by renoun-
cing the Diuell, and his workes.

Q. What say yee then of those which
are not mindfull of this: but walke in al
the lustes of the Diuell?

A. They haue unfaithfull & traiterous-
ly broken so great a promise made vnto god.
And so are become gilty of such a sin as shal
turne to their greater damnation. For it hath
been better for them atuer to haue vowed s.
For howe greuous a sinne is it so to dally
and dissemble with God?

3. Deut. 23.

21. 22.

Eccle. 5. 3. 4.

Q. Let vs come vnto the other Sa-
crament. Shew also that doctrine which
it doth seale?

A. The doctrine is plentifully set
downe by our Sautour in the liue of Iohne
when he saith, I am the bread of life which
came downe from heauen. Hee that eateth
this bread shall liue for ever. My fleshe
is meate to brede, my blood is drinke to
drinke. He that eateth my fleshe and
drinketh

A Catechisme containing

Ioh. 6. 51. 54

55.

Drinketh my blood hath eternall life. Hee
that eateth not my flesh hath not life.

Q. Do yee then take this to be the
doctrine of Christe, that his very natu-
rall flesh, and blood, and the very sub-
stance of it must bee receiued: and that
none shall liue, but those which eate and
drinke the same?

v. Ephe. 5. 30.

A. Wee can haue no benefit by Christ,
vntill wee be partakers of Christ himselfe:
And that in suche sort, that wee doe become
flesh of his flesh, and bones of his bones, as
the Apostle speaketh v: and therefore suche
as shalbe saued, doe eate his very naturall
flesh, and drinke his very naturall blood.

Q. Is not God onely the fountain
of life? And then howe can it be as-
cribed vnto the flesh of Christe to giue
life?

A. It is most certaine & without gain-
saying, that God only is the fountain of life.
And yet it is rightly ascribed vnto the flesh
of Christe to haue in it life, and to giue it,
vnto all that doe eate thereof. Because his
flesh is ioyned vnseparably vnto the God-
head, and from thence hath life also in it self.
Which thing be plamely sheweth, when hee
saith: As I liuing send me, so I liue by I
ther

the summe of Religion.

ther, and he that eateth my flesh shall live by mee. w.

w. Ioh. 6. 57.

Q. Seeing we must eate the very flesh of Christ, and drink his blood, or els we can haue no life. Doe yee beleue, that the bread is turned into the flesh of Christ, and the wine into his blood?

A. That is a most abhominable error: For our Lorde is only in heauen, & thither must our faith ascend and lay holde on him, to eate spirituallly that flesh of his whiche was crucified, and to drinke that blood of his whiche was shed. This beeing so great a misterie, and we so dull to conceiue, the Lorde to helpe vs, hath chosen bread and wine as a seale and pledge that hee doth giue vs the same. For the bread broken doth signifie the crucified body of Christe, and the wine powred forth, his blood that was shed. Now because the Lord doth feed vs in deede with the flesh and blood of his sonne; & not giue vs bare signes, the bread is called his body and the wine his blood. For the true receiuer doth as verilie and vndoubtedly receiue the flesh and blood of Christe with the mouth, of his soule, as hee doth receiue the bread and wine with the mouth of the body.

A Catechisme containing

Q. There bee reasons which seeme to proue that there is not after consecration the substance of bread & wine, but onely the accidents (as they cal the) which are the proportion, the colour, & taste, with such like.

A. It is very truly spoken, that the reasons vfed for this matter doe seeme to pfaue: but doe not proue, as being alleadged; they shall easily bee answered.

Q. Christe brake the bread, and said this is my body.

A. If it were not called his body, because it was a Sacrament of the same, but because it was his very flesh in deede: then had Christe bene crucified before hee was betrayed, for hee deliuered the bread before: Or we may say that the bread was crucified. For it is the crucified flesh of Christ, which wee receiue by faith: and the same which the Lowe gaue vnto them in the night hee was betrayed, the same is also now deliuered vnto vs.

Howeouer, if the bread bee changed because hee saith, This is my body: then was the rocke also changed, for the Apostle saith, They did all drinke of the spiritual rocke that followed them, & the rock was Christ.

the summe of religion.

This blasphemie shoulde also followe, that the vncleane reprobate shoulde eate the fleshe of Christ. But Christ saith, That whosoever eateth his fleshe, shall liue for euer.

Q. They say that is to bee taken of those which eate his flesh and drinke his blood worthily : for all such shal liue for euer. But say they, some doe eate his fleshe and drinke his blood vnworthilie, or els how shoulde the vnworthie receiuer bee guiltie of the body and blood of Christe. If it bee bread & wine still, then shoulde he bee guiltie but of bread and wine : and not of the body and blood of Christe, which hee doth not touche nor come nigh.

A. In so saying they shew themselves to bee impudent and blind in the scriptures. For howe holdeth the reason of Christe, by which he proueth that manna was not the true bread of life, because their fathers had eaten of it, and yet were dead y: If the y. Ioh. 6. 49.
reprobate may eate the fleshe of Christe. Also where they say if it bee bread still, a mā should not be guiltie of his bodie of Christ, but of bread, is absurde : for it is not common bread : but a Sacrament of Christes
body:

A Catechisme containing

body : and God doth offer the fleshe of his sonne vnto those which receiue it. Also it is a seale and pledge of the holy mysteries. If a man contemptuously breake and deface the Princes seale, shall hee not bee guiltie of treason against the person of the Prince? Shall it bee saide that hee hath defaced but a peece of ware? Because in substance it is still but ware.

Q. Make that reason of our Sauour Christe more plain: Because it doth fully and flatlye ouerthrowe the cauill of the Papistes of eatyng the naturall fleshe of Christe vnworthilie. For they like blasphemous wretches, to defend theyr transubstantiation, doe affirme, that the wicked doe eate the very flesh of Christe. And so they ioyne Christe and Belial, Heauen and Hell, GOD and the Diuell together: and this they muste doe, or els denie the bread and the wyne to bee the verye fleshe, and the blood of Christe. For the very Reprobate doe receyue the Sacrament.

A. The reason of our Sauour is most euident, to shewe that the reprobate do not eate his flesh; Because he proueth y^e manna was

the summe of Religion.

Was not the true bread of life, seeing the me
which did eate it were dead. He speaketh
of the spirituall death, for hee dooth not pro-
mise to set those free from the bodily death,
which eate his fleshe. If the wicked and
damned might eat the true bread of life, and
yet die in their sinnes, it might be then ob-
iected, that Christes wordes were of no force
to proue the Hanna not to be the very bread
of life.

For a man may answer, and saye, that it
might bee the true bread of life, but they
did eate it unworthely, and so it profited not
them.

Q. What charge dooth the holyc
Ghost inioyne those, which come vnto
this Sacrament?

A. Hee willeth that a man try himself,
and so see him eate of that bread, and drinke
of that Cup z.

2. I. Co. 11. 28

Q. What cause is there shewed, whye
they should doe so?

A. The cause is rendred, that he which
eatech and drinkech unworthely, eatech and
drinkech to hurt selfe damnation. And ther-
of alsort here is a reason giuen, namely, he
is guilty of the bodye and bloude of the
Lorde.

A Catechisme containing

Q. Are not men damned, vnlesse they eate vnworthily?

A. A man is subiect vnto damnation, although he neuer doe prophane these holy misteries: but the Apostle dooth speake of greater and sozer damnation, whiche those doe draw vpon them selues, which are defilers of the Sacramentes.

They deserue hell, which commit adulterie, and other suche sinnes: but those shall bee cast into deeper horrour, whiche commit a sinne so foule aboue many sinnes. For whereas the body of our Lord, and his bloud are the moste precious of all other thinges: so muste GOD needes be most hyghlye displeased, and his wrath in greater measure kindled against all those, which receyue vnworthily, and pollute the same.

Q. Wherein is a manne to examine and trie himself, that he may come worthily?

A. Seeing we are to come euen vnto the moste holpe fleshe, and precious bloud of Christe it selfe: wee are to discern the Lords body: that is, we ought to come with

trug

the summe of religion.

reuerence and feare, not with vncleane and
fleshy hartes. For the vncleane are no meete
gwestes to come to that table.

Q. Shew then how each man is to
deale with him selfe.

A. Wee is to looke into him selfe,
whether hee haue the true and liuely sayth
in Christe, which is knowne by true repen-
taunce, which bringeth forth. For if a man
doe not bring Christ in him, he shal not there
receiue him.

Q. Is the sayth of Christe in none,
but such as dwell in Christ, and Christ in
them?

A. We are by sayth made members of
Christe, euen fleshe of his flesh, and bones
of his bones. And for the same cause
the Church is called Christe, it is also
Christe crucified, whose fleshe we eat, and
which dwelleth in vs. And therefore those
whiche are in Christe are new creatures:
they carnall lustes and sinfull affections
are mortified, by the vertue and power
of the crucified fleshe of Christe. And al-
together we are filled by him with true ho-
lynesse, sinne almost and old man almost.

Q. Doe

a. Ephes. 5. 30

b. 1. Co. 12. 13

7. mo. 6

A Catechisme containing

Q. Doe yee then denye the true faith in Christ vnto those in whom sinne liueth and beareth sway?

A. They spoyle the passion of our Lorde, of al power and glory, which say they beleue in him, and eate his flesh, and yet are abhominable sinners. For what doe they leaue vnto him, if he doe not by his flesh crucified slay sinne where he commeth.

Q. Doe not menne remaine sinners still, when they haue eaten the flesh of Christe, and drunke his blood?

A. The Scripture saith, that he which committeeth sinne, hath not seene him, nor knowing him: but yet it is one thing to commit sinne, and to liue vnto sinne, and another to haue the remainnes of sinne abiding in vs, which those that be in Christ haue d.
e. 1. John. 3. 6.
d. Rom. 7.

Q. How shal a man know then, seeing sin remaineth still in him, whether it be aliue or dead?

A. Wee may easily know that by his heart. For if sinne sticke, and be loathsome vnto him: and hee is displeased, and mispletheth, and condemneth him selfe for it: And if it were possible, hee would vomit it vpe, as a thing that doth annoy the stomacke of his soule. Wee dooeth abhorre it wheresoeuer

the summe of religion)

uer it doth appeare, either in him selfe, or in others: Then is the bodye of sinne as a rotten caryon in him, which hath from christ crucified receiued a deadly wounde. But if hee take ioy and delight still in sinne, and thinke it sweete and pleasaunt: then is sinne aliue in him stil, & he is dead, because Christ doth not liue in him.

Q. There is no man liuing, but taketh delight in some sinne or other.

A. I graunt that the moste godlye are sometime deceiued, and take pleasure in doing or speaking that, which they consider not to bee sinne: whiche they are greatlye grieued for, when they perceauie they did offende. Also in the heate of tentation, the corruption of fleshe dooth sometime preuaile, and take some delight in one sinne or other, which he knoweth to be sinne. But yet afterwarde it bringeth more griefe of heart, then it hadde pleasure in it. And so there is great difference, betweene the faithfull and the infidel, in the manner of sinning.

Q. What say yee then to the common saying, wee be all sinners, and shall be to our lyues end: we must repente so nigh as God will giue vs grace. But yet

we

A Catechisme containing

wec cannot leaue those thinges, whiche we haue bin accustomed vnto? are these worthy receiuers?

A. These are not woorthy receiuers, howsoeuer they flatter themselves, because they neuer fealt the power of godlines, nor knowe not true repentance. They are greatly bewitched with those general speeches, which in some sorte be true. They doe not perceiue what work God worketh in his children, to draw them out of the filthines of the worlde, that they be not spotted with it.

Q. What is the practise then of the godly in which they excell those other?

A. The godly man at all times, but especially whē he prepareth him self to come to the holy table of the lord, doeth go through al the Commaundements of the lawe, to search and spy out what sin there is in him against any of them. But most of all hee doeth make narrow search for those sinnes, which haue a deepe & secret roote in our nature: as pride, vaine glory, & couetousnes. And when he findeth himself faulty, then he crieth vnto God, to haue his spirit, to mortifie the flesh. He is humbled at the sight of his corrupt nature, he doth euen bow to God solemnly, in a full & secked purpose of heart, not for a day or two, but al his life long, to trauel in al holy

the summe of religion.

exercise of prayer, hearing & meditating in the word, & carefull practising the same; & so to waight patiently & attend, when God wil succour him. Q. This diligēce is required at our hands. But that it may be the better known, shew the negligence of the other. A. The other sorte of men doe not rightly consider the worthines, and dignitie of the flesh and bloud of Christ: but come rashly & vnreuerently, in the filthy ragges of their sinnes. They do not purpose in theyr hart to turne from wickednes, but to liue as they haue done, euen in those things, which they know to be vngodly. And as for other foule sinnes which swarme in them, y they vnderstand not to be sinnes, they are so farre from the desire to finde them out, by the true knowledge of the law: that they couet & labour to defend them to be no sins. And therefore they are wonderful glad, when they can get any colour of matter, to proue that to be lawfull, which their flesh lusteth after, & findeth sweetnes in. And for this cause they do not cal vpon God to haue power to ouercōe their sinnes. Q. They confesse when they heare of that which is euill, that they should leaue it, and they say, God graunt we may leaue it.

A. They

A Catechisme containing

A. They cannot but confesse, that men ought to forsake wickednesse: they haue also a desire that they coulde so doe: but in this they faile, that they neuer labour about it. They haue the witte to say, that if a man be fallen into a ditch, hee may cry long enough **Lord** helpe me, if hee do not stroue to come out, and take hold of such things as he may clamber vp by. And yet they are not so wise as to consider the meanes, by which **GOD** dooth reach forth his mightie arme vnto them, to drawe them out of the puddle and mire of sinne. For **God** doth reach downe his arme, to drawe men by to heauen, and to saue them by the preaching of the Gospel e: which is the power of **God** to saluation vnto euery one which doth beleue f. But who beleue this preaching, or to whome is the arme of **GOD** reuealed g? They doe not seeke to lay holde of it: But contrariwise, they caste them selues headlonge into the snares of temptation, by ioyning in fellowship with the workers of iniquitie.

e. 1. Cor. 1. 21

f. Rom. 1. 16.

1. Cor. 1. 18.

g. Esai. 53. 1

Q. Is that so great a hinderance vnto true repentance, when men accompany them selues with such as liue and walke in sinnefull wayes? There bee some, which say, I thanke **God**, I haue
such

the summe of religion. A

such a strong faith in Christe, that I can
keepe company with the worst; and yet
they cannot hurt me: I hope to do them
good.

Such men are euen as tosse, and
haue as good a sayth, as that man which
shoulde shippe downe from the coppe of a
house, and saye, I trust so in God, that I fear
not any danger, of breaking my legges or
my necke: Or that shal cry out, & say, Lord
keepe me from dynging, and skip into the
sea: For when a man hath heard the word,
and hath call vpon God to saue him, he must
auoide all occasions of euill; and therefore
God doth commaund al his seruants to gette
out from among the wicked; and to separate
them selues. We would neuer those blessed,
which haue their counsell and their way.

Q. Doe yet esteeme those to bee
worthy receivers then, which stricke and
labour to returne home into God, and
use al good meanes which hee hath ap-
pointed, although they be stil but weak
and full of infirmities.

A. They are worthy receivers, and the
Sacraments are ordained for such: for if
mens faith and repentance were perfect,
they should not stand in neede of such helpe
but

A Catechisme containing

But because they seeke to come vnto God, & are not able to ascend, he commeth down vnto them, to lift them vp.

Q. Then yee take those men to be in good case, which carefully and thankfully embrace the meanings, which GOD hath ordayned to draw them vnto eternall life.

A. Those are in most happy case: for although they seeme to trauell in vaine, yet it is far other wise: for GOD is faithful, and will deale alway those which seeke him. If they craue of God to be taught the truth, and to abide in it, they cannot miscarry: but the word which they both swell, shall obtaine fauour not grate.

Q. Let vs proceede now to speake of prayer, which is a speciall meane which God hath ordayned, to helpe our selues withall, and first shew what those things are, which we obtaine through true and hearty prayer.

A. We are by prayer to seeke in generall for all thinges, which set forth Gods honour, and aduance his truech here below in earth. We are also to seeke for all thinges which we stand in need of, either for body or soule, for this life, or for the life to come.

the summe of religion.

Q. Haue we the summe of all these in one prayer?

A. Our Saviour Christ hath in very fewe wordes comprised the summe of all these: in that prayer which he taught his Apostles, which wee call the Lordes prayer. For the whole prayer dooth consist of five petitions, whereof the three firste concerne God him selfe, and the other three, our owne estate.

Q. Shal not al those be saued, which call vpon the name of the Lord? and pray the same prayer?

A. It is not of controuersie, that true-ly one which doth call vpon the name of the Lord shall be saued: for so God saith by the Prophet h: But yet this is to be added, that they be such as call vpon him in trueth i: for otherwise their prayers are turned into sin: and they doe in mosse fearefull manner procure the vengeance of God against their owne soules, which do not pray rightly. For prayer being a thing most excellent & precious, y abuse therof must needes be a most fearful sin. God saith, y when they stretch forth their hands, he wil turn away his face k. He calleth such prayers y sacrifice of fooles l: He saith y sacrifice of y wicked is abominable vnto him.

h. Iocel. i. 32
l. Psal. 145. 18

k. Esai. i. 15
l. Eccle. 40. 1
m. Prou. 15.

A Catechisme containing

Q. What are the things which are required in prayer, to make it to bee in truth, and right before God?

A. There be diuers things required, which go together in true prayer: which if they be wanting, all is marred. And therefore our Saviour doth vse a few wordes, to put vs in minde of the same, when hee teacheth vs to say, Our Father, which art in heauen. For in these wordes we are taught, to make our prayers onely to GOD, recondited vnto vs in Christ, and become our father.

Also when we come, as children to their father, which dooth looe and pittie them, we muste aske in assurance and boldnesse of faith. For he which doth not aske in faith, but wauereth and doubteth, shal receiue nothing. Our heares must also be lifted vp into the heauens, with great reuerence of the glorious maiestie of our God, vnto whom we speake.

Q. Shewe howe men breake these rules in prayer, and faile in them.

A. Those which cal vpon Angels, and the soules of men departed, thinking to find more pittie and mercy at their hands, then at the hands of God: bewray a wicked conscience,

the summe of religion.

ence, & deny the throne of grace, vnto which we are willed to come boldly, to obteyne mercy and grace o. Those which doe not ground their prayers vpon the promises of Gods word: nor cannot perswade their hearts, that God is indeed their most louing father: and therefore to be out of doubt, that he heareth them, and sure they shall obtaine all that he hath promised them: do but speak with their mouth, and not thinke it in their heart, when they call GOD father. For canne they take him to bee their Father, and not to loue them? Canne hee loue them, and not giue them all good things, which they beg of him.

Q. How shall a man come vnto this assurance, to knowe that God heareth him, and wil saue him, because he dooth continually beg it of God?

A. No man can come vnto this assurance of him selfe. For it is the spirite of adoption, which doth perswade men to call God their Father, and that dooth witnesse vnto their spirite, that they be the children of God: and therefore the guiltie conscience of the wicked man, doth cause him, that hee cannot pray, being without the spirite of god: which only teacheth men to pray, & maketh

o. Heb. 4. 16

P. Rom. 8. 16

A Catechisme containing

Rom. 8.26. intercession for them with sighes & groanes, which cannot be expressed q. What is the vngodly man therefore the better, if he lye at the poynt of death, and the guiltinesse of sinnes cause him to tremble, so that he cry out with bitter teares: if for wante of the holpe spirite of adoption to regenerate him, hee doubt whether God heare him?

Q. It is not in the power of man, to obtaine such a treasure.

A. That is moste sure, but those which begge of **GOD** to haue his spirit, shal haue him: and those whiche labour to obayne the sayth to call vppon **GOD**, shal finde it.

Luk. 11.13
Mat. 7.7.

Q. Which way shal they labour, and what meanes shal they vse?

A. They must seeke for the true vnderstanding of the will of **GOD**: and meditate vpon the saythfulnesse and trueth that is in him, to perfourme his promises, and cleanse their heartes and their handes from euill, for the holpe Ghost dooth affirme, that hee which turneth away his eare from hea-
ring of the lawe, his prayer shall bee abominable. Also hee willet a manne to take heed vnto his foote, when hee cometh into the house of God, and to be ready

Pro. 28.

the summe of religion. A

to heare, rather then to offer the sacrifice of
fooles v. v. Eccl. 4.

Q. What waye doe menne be-
wraye the wante of reuerence in pray-
er?

A. When they praye but for custome
and fashon. When they doe but babble with
their mouth, their thoughtes wandring,
theyr hearts not lyfced vp into heauen; and
when they praye so to therselues, that they doe
not sighe, and grone in the spirite: even with
those sighes and grones which are unspeak-
able, with whiche the holye spirite dooth
make intercession for vs, as the Apostle
saith w. w. Ro. 8. 26

Q. What is to be doone in this
thing?

A. Men are thoroughly and aduisedly
to consider, into howe great and glorious a
presence they come: and what high maiesty
there is in the God of heauen, vnto whom
they speake: and before whom they present
them selues.

They are also to remember hathe vile
and vncleane they bee of them selues: that
so they maye come with humblenesse of
minde and feare. Further they are also to
looke into them selues, to see howe beggerly

A Catechisme containing

and miserable they are, and so to deale chrestlye and vehementlye, such as those, whiche are utterly vndoone and losse, vntil they bee hearde, and obtayne theyr suite.

Q. Come now vnto the petitions. What doeye obserue in the order, by which they are placed?

A. The order of the prayer is agreeable vnto the order of the law: Where the duties vnto God being the chiefest, are set in the first place. For wee craue those thinges first and principally, which concern Gods honour: because that ought to be dearer vnto vs, and more precious then our owne soules: Because GOD is worthy all glory and honour, we are to care most for his name, and to delight more when it is halowed and sanctified, then in life it selfe. And so aboue all thinges to shewe our desire, and wish, that this moste worthy and most precious honor of his may be aduaun- ced.

Q. Whereby shall we know, when men haue this tender loue vnto the name of God?

A. The grief, which a man doth conceiue when he seeth Gods name trodden downe.

the summe of religion:

is a manifest declaration of his good will
unto it. For when the holy Prophet saith,
That rivers of teares did flowe out at his
eyes, because men kept not the law of God: x. Psal. 119.
hee declareth a wonderfull loue of Gods 136.
honour, by the greatnesse of the sorrowe
which hee conceaued, to see it defaced.

Q. Who are those then which abuse
this prayer, meaning or desiring no such
thing as they speake?

A. All those which are proude & seeke
glopy vnto themselves: Being so tealous
ouer their owne honour, that to magnifie
and lift vp them selues, they will treade
downte the name of God. All those which
professe the Gospell, and staine it with their
wicked life. And likewise such as delight
to rayse vp, and spreade sclaunders againste
the profession of godlinesse. For all these
say and babble with their mouth, Hallowed
bee thy name, but their heart neuer careth
for any such matter.

Q. Open the meaning of the se-
cond petition, which is in these wordes,
Thy kingdome come.

A. It is manifest by the plaine words
of this petition, that although God alone is
the king of all nations, if we respect his

A Catechisme containing

y Ephe. 6, 12.

absolute power: yet because men are fallen from him, there is an other kingdom, which is contrary vnto his euen the kingdom of y^e Deuill, which is the prince of darknes. y^e vnder whom, as vnder a most fierce tyrant, all men are by nature. The summe therefore of this petition is, that we desire y^e Lord to destroy the power and kingdom of the Diuell in vs, to set vs free from his tyranny, and that wee may obey him in holinesse and righteousnesse as our soueraigne and gracious Lord z.

z Luke 1.

Q. Yce confesse then, that there is no power to deliuer our selues from the subiection and tyrannie of the Diuell?

A. There is no power able to set vs free from this captiuitie, but only the power of God, and therefore we sue vnto him to do it. the Diuell hath his throne and scepter in the hearse of man, where hee sitteth with great power. And therefore our Loyde doth compare him to a strong man armed, which keepe th his pallas, which cannot be broken out vntill a stronger then he come vpon him, and ouercome him z.

z Mat. 12. 28.
39.

Q. Wherein doeth the kingdom of the Diuell consist?

A. It consisteth in darkenesse and in sinne.

the summe of religion

sinne. For he is the prince of darknesse, and his power is onely in sin: and those things which followe sinne. It is of necessitie that wheresoeuer sinne doth beare sway, there he doth raigne. For he can not bee separated from sinne, being the authour thereof b.

b 1. Iohn. 2.

Q. Wherein doth the kingdome of God consist?

A. In righteousnesse, and peace, and loy of the holy ghost c. For when we are set free from the bondage of our sinnes to obey God in righteousnesse, then is the throne of God set up in our hearts, and he doth raigne in vs as our king, & wee are his subiects.

c Rom. 14. 17.

Q. By what way and meanes doth God destroy the kingdome of the Diuell, and set vp his owne kingdome in vs.

A. The Gospel is called the kingdome of God d: it is called y^e scepter of his power e: d Mark. 1. 14. it is called the arme of God f. Because by it hee doth ouerthrowe and destroy the power of darknesse. By it he doth set vp his throne in the heartes of men. And by it hee doth drawe men vnto heauen, as with a mosse mightie arme.

Q. Let vs see then who they bee which pray this prayer in truth: & who they

A Catechisme containing

they bee that babble they knowe not what?

A. Those doe pray this prayer aright which mourne and lament to see the domination and power of the Diuel to be so great.

And therefore they desire vehemently to be deliuered themselves, and also that God would multiplie the number of his childre, by spreading the light of his glorious gospel.

And finally, they long for that day when hee shall put downe all rule, and all authoritie and power: and when hee shall put all his enemies vnder his feete. Contrariwise, those doe but babble they knowe not what, which say, Thy kingdome come, and yet seeke to keepe it awaye as muche as they can: by defending and upholding wickednesse, and hindering the Gospel. For wee may see howe dotting madde men are, which glory in this prayer, and say it is the best prayer (as no doubt it is) but they doe wishe quite contrarie vnto that which they speake.

Q. The third petition followeth: Thy will bee done in earth as it is in heauen. What say yee of this?

A. The wil of God is so holy, so right, and pure, that all our loue ought to be vpon

g.I. Cor. 15.

25.

the summe of religion.

It. And our vehement desire ought to bee that it might bee perfectly performed by men in earth; but as it is by the holy angels in heauen.

Q. How can wee praye this prayer with faith, seeing wee haue no promise, that it shall bee so?

A. Although we haue no promise, that it shall bee so: yet the will of the Diuell ought to bee so abhominable vnto vs, that we should wishe it were vicerly destroyed: the will of God is so excellent, that our heartie desire ought to bee to see it wholly accomplished. This desire and love of ours is not in vaine, although wee come short of that we wishe. For God doth accept our good will. Those are wicked fooles which speake the wordes, and desire no such thing in their heartes. For hee appeareth by the iudgements they beare vnto vanitie, and sinfull wayes.

Q. What followeth next?

A. The second part of the prayer, wherein wee beg for our selues all things whiche wee stande in neede of both for this life, and the life to come.

Q. What meaneth the first petition of this second part in which wee craue our

A Catechisme containing

our dayly breade?

A. As God is the authour and nourisher of our life, so our Sauour doth teach vs to craue of him all thinges whereby it is maintained. For this petition doth plainly teach, that we must depend vpon God for this mortal life. And that it is not only lawfull but also our dutie, to aske of him al such thinges as shall maintaine the same. It is not bread (by which is meant all sustenance) whereby man liueth only. h. But it is the ordinance of God which hath giuen that power vnto fowle to nourishe vs, And therefore hee saith it is by euery word which proceedeth out of the mouth of God, we trauaile in vaine vlesse god blesse our labours. We possesse all in vaine vlesse hee giue vs the vse therof. For no mans life doth stand in y abundance of thinges which he doth possesse as Chyille saith *ke*

Q. Wherefore is the prayer framed in this wise? this day, our dayly bread?

A. This maner of composing the wordes of the petition, is to cut of, & vntie all inordinate care, & immoderate desire of riches. For although wee be willed to aske riches of God: Yet wee may not aske to spend them vpon our lustes. l. Neither may

h. Mat. 4.

i. Psal. 127.

k. Luk. 12. 15

l. Iam 4. 3

the summe of religion.

may wee make prouision for the flesh to
fullill the desires there of m. But we must
be content with moderatiō, depending who-
ly vpon God. m. Ro. 13. 14

Q. Is it then vnlawfull to craue of
God to giue vs great riches? or to trauel
with an earnest desire to gette store of
wealth?

A. It is manifest by this petition how
vnlawfull it is. The blessed Apostle also
saith, that those which desire to be rich fall in-
to temptation, and in snare, & into many fac-
tish and inuoluntarie lusts which bringe men in
destruction and perdition n. n. I. Tim. 6. 9.

Q. Men are not (as you haue saide)
to desire great wealth, that they may be-
stowe it vpon their iustesse. But many
hunt after riches that they may bee able
to doe good.

A. This is a vain excuse of blind men;
which knowe not their own weakenes. For
they neuer came to the sight of that, whiche
the excellent Seruant of God speaketh: giue
me neither pouertie nor riches, feede me with
my stinck of foode: Least if I be full, I should
lpe, and say who is the Lord? Or least I be
poore, and steale, and abuse the name of my
god. He maketh his prayer agreeable vnto
which

o. Pro. 30. 7.

A Catechisme containing

which Christ doth teache vs in this petition.
Hee confesseth the weaknesse of mans nature, which can neither beare extreme povertie, nor yet great aboundance of wealth.

Q. The couetous man then doeth not vse this petition?

A. The greedy minde of worldlings, which cannot be satisfied, is far frō the desire of that which they speake: for the moderation which they in heart desire, is the infinite aboundance of riches. And therefore they do but dally and mocke with God.

Q. What are the words of the next petition?

A. Forgiue vs our trespasses, as wee forgive them that trespass against vs.

Q. Doth this prayer belong vnto all the godly?

A. There is no man so holy but that

p. 1. Kin. 8. 46 hee sinneth: yea the best are so weak, that the holy prophete saith, Who can tell how oft he offendeth?

q. Psal. 19. And for this cause wee are to traue pardō continually. Because altho

1. Psal. 32. our blessednesse doth consist in the couering of our sinnes: yett we are to begge earnestly of God, to giue vs free pardō.

Q. What meaneth the rather claude of the sentence? As we forgive them that trespass

the summe of religion. A

trespasse against vs?

And this is put into our mouth when wee begge mercie at the hands of God: to bring vs in remembrance, that wee are to shewe mercie vnto men. We must bee mercifull as our heavenly father is mercifull: s: m els how are we his children?

s. Luke, 6, 36.

Q. Is there then no mercy to be obtained at the hands of God, for those which shew no mercie vnto men?

A. Our Lord doth teach, that except we forgive from the hearte the offences of our brethren, we cannot be forgiven of god: and in saying this prayer, we craue to be no other wise pardoned, then as we pardon. For it is reason that with what measure wee meate, with the same shoulde bee measured vnto vs againe v. If wee be so cruell y wee cannot forgive the offences which men commit against vs, which can be no more but as the debt of an hundred pence: with what face can wee require of God to bee forgiven y offences which wee haue committed against him, which are as the debt of ten thousande talents w. Looke how often therefore a man doth vete this petition, with a minde desirous of reuenge: so often doth he call vnto the Lorde to take vengeance vpon him, for

t. Mat, 18, 35.

v. Mat, 7, 2.

w. Mat, 18, 34.

A Catechisme containing

his finnes.

Q. Do yetake it that we are bound to forgieue both the godly and the wicked? or are we onely to shew this mercy vnto the good?

x. Mat. 5. 44

A. Wee are to loue our enemies, to pray for them which hate & persecute vs, to bleſſe those which curse vs x.

Q. Are wee bounde then to ioyne in familiaritie with the wicked? To like them, or to thinke well of them?

y. Esay. 5.

z. 2. Cor. 6.

A. Wee must in our heartes wishe and desire that GOD woulde conuert and turne them from their finnes, and giue them euerlasting glorie. But so long as they bee wicked, we must not like well of them, vnlesse wee will mislike the Lord God. We must take heed that it be not spoken against vs, when the Prophete saith, Wee bee to them, which call euill good, and good euill, sweete sorowe, and sorowe sweete, light darknesse, and darknesse light y. Wee are commaunded to separate our selues from the vngodly z. Therefore they peruert the doctrine of this petition which alleadge it, to make an hotch potch of all. Wee must forgieue say they, and therefore we must ioyne in familiaritie with them.

Q. Wee

- the summe of religion.

Q. Wee are willed to forgiue, howe can a man when hee hath wrong, seeke remedie by the lawe, but hee faileth in this?

A. When a man is iniured in his possessions, in his body or in his name, hee may relieue and succour himself, & defend his right by law: but yet he may not doe it with a reuenging minde, and desire to hurt. The power is ordeined of God, & the magistrate doth beare the sword to punish the euill doers, and to maintaine the good. ^{2. Rom, 13} The god hath ordeined so excellent a remedie, wee shoulde greatly sinne, if we shoulde not take the benefit of it.

Q. Doe not those breake the rule of this praier, which doe not onely seek the defence of them selues, from iniuries, but also to bring the offendours, being wicked men vnto punishment: can a man forgiue and yet doe that?

A. The minde with which a man doth a thing is all. If a man bee foully slandered, and being one which is to set out and maintaine the Gospel: although hee shoulde not delight in the punishment of any, nor in respect of himselfe is to seeke it, Yet if the slander which cannot be taken away other wise,

A Catechisme containing

be to the defacing or hindering of the truth,
to the dishonouring of God, and the hurt of
mens soules, hee is to like it: because
these thinges of all other are the most preci-
ous.

Moreover the correction by the Magi-
strate, is a singular meanes which God
bleth, to bringe menne to better order of
life, and in that respect a man may couet to
haue them punished, with a charitable mind.
If a man be iniured, and seeke the punish-
ment of the most wicked, of an hatred and
reuenging minde, he dooth declare himsele
not to be of God.

Q. Who are they then, whiche of-
fend in this petition?

A. All those which sette not the burthen
of their sinnes, nor do not repent hartily for
them. All those which are lead with hatred
and desire of reuenge. And such as do not
pray for the conuersion of their enemies.

Q. Come to the last petition: Lead
vs not into temptation: but deliver vs
from euill: What say ye of this?

A. As in the former petition we desire
pardon of our sinnes: so in this we intreate
the Lord to defende and keepe vs from the
harmes of euill.

the summe of religion.

handes of the temptor: least we fall againe into them, or into greater. For what are we the better, if we should be released, and then fall from God into all abhominable sinnes, which we shoulde doe, if the Lorde shoulde let Sathan haue his full desire, to sift vs.

Q. Then it appeareth we are in great daunger?

A. We passe continually through wonderful daunger: and if the mighty power of God did not keepe vs, we should be swallowed vp. For the deuill goeth about as a roaring Lion, seeking whom he may deuour: and multitudes he doth ouercome, and leade into sinne, and so carrieth them to the pit of hell.

b. I. Pet. 5.

Q. Our strength then is not able to match with him?

A. We haue no power at all to resist him. And so we confesse in this prayer, when we intreat the Lord to deliuer vs from him. For the same cause also we are willed to be strong in the Lord, and in the might of his power, and to put on al the armour of God: and to watch in prayer continually.

c. Ephe. 6.

Q. Doye say, Lead vs not into temptation, or suffer vs not to bee leade into temptation?

A Catechisme containing

d. Eſay. 6.
e. Rom. 1.

Q. God both not only giue leaue vnto
the deuill to tempe, and doth take awaye his
graces from the wicked; and leaue them in
the ſnares of the deuill: but alſo when men
haue deſpiſed his graces, and ſet light by the
help which he offereth in his Goſpel: he doth
blind their eyes, & harden their hearts d, and
giue them vp into a reprobate mind e: that
the deuill may leade them into moſt foule ſins:
And for this God is ſaid to lead into tempta-
tion. We make ſuite therfore vnto the lord,
that he will keepe vs from ſinning againſt
him in ſuch ſort, that he ſhould be ſo diſplea-
ſed, as to giue vs up into the hands of Satan.
For that is a dreadful vengeance of God:
which men doe prouoke, when they begin to
ſinne againſt their own conſcience.

Q. How are we then to vſe this pe-
tition aright?

A. Conſidering how weakē we are,
and how ſtrong the enimie is, we muſt take
heede, that we driue not the Lorde from vs
by any filchy ſinne of pride or ſuch like. We
muſt alſo ſhunne and auoyde all occaſions
of the temptation: for if a man ſhall deſire
the Lorde to keepe him, that the deuill may
not tempt him vnto adultery, then muſt hee
alſo take heede to his eyes, as Job did f.

I. Job. 30.

When

the summe of religion.

When he dooth giue scope vnto his ries to
wander, he is worthily giuen ouer of God.
And Sathan doth tempt him so far, that he
commeth to be of the wicked, which haue
eyes ful of adulterie, which cannot cease to
sinne, as the holy Ghoste saith g.

g. 2. Pet. 2. 14.

Q. What meaneth this, that is ad-
ded? For thine is the kingdome, the
power and glorie, for euer and euer,
Amen.

A. This is the conclusion of the prai-
er, wherein there is firste a reason rendred,
wherefore wee shoulde obtayne, not onelye
to be deliuered from the power of the deuil,
but also receiue all good things from God:
euen because he is king ouer all, and the
might and power is his. Then also it doth
shew, that God is to haue all the prayse and
glozy of our saluation. For they haue not a
right minde, which are not as ready to giue
honour and glozy vnto GOD, for the good
things they obtaine: as to call for that they
neede.

FINIS.

Imprinted at London at the three
Cranes in the Vintree by Tho-
mas Dawson.

1583.

A Catechisme containing

d. Esay. 6.
e. Rom. 1.

A. God doth not only giue leaue vnto the deull to tempte, and doth take awaye his grates from the wicked, and leaue them in the snares of the deuill: but also when men haue despised his graces, and set light by the help which he offereth in his Gospel: he doth blind their eyes, & harden their hearts, and giue them vp into a reprobate mind: that the deuill may lead them into most foule sins: And for this God is said to lead into temptation. We make suite therfore vnto the lord, that he will keepe vs from sinning against him in such sort, that he should be so displeased, as to giue vs up into the hands of Satan. For that is a dreadful vengeance of God: which men doe prouoke, when they begin to sinne against their own conscience.

Q. How are we then to vse this petition aright?

A. Considering how weake we are, and how strong the enemy is, we must take heede, that we drine not the Lord from vs by any filthy sinne of pride or such like. We must also shunne and auoyde all occasions of the temptation: for if a man shall desire the Lord to keepe him, that the deuill may not tempt him vnto adultery, then must hee also take heede to his eyes, as Job did. When

Lib. 30.

the summe of religion.

When he dooth giue scope vnto his eyes to wander, he is worthily giuen ouer of God. And Sathan doth tempt him so far, that he commeth to be of the wicked, which haue eyes ful of adulterie, which cannot cease to sinne, as the holy Ghoste saith g.

g. 2. Pet. 1. 14.

Q. What meaneth this, that is added? For thine is the kingdome, the power and glorye, for euer and euer, Amen.

A. This is the conclusion of the prayer, wherein there is firste a reason rendred, wherefore wee shoulde obtayne, not onelye to be deliuered from the power of the deuill, but also receiue all good things from God: euen because he is king ouer all, and the might and power is his. Then also it doth shew, that God is to haue all the prayse and glory of our saluation. For they haue not a right minde, which are not as ready to giue honour and glory vnto GOD, for the good things they obtaine: as to call for that they neede.

FINIS.

Imprinted at London at the three
Cranes in the Vintree by Tho-
mas Dawson.

1583.

